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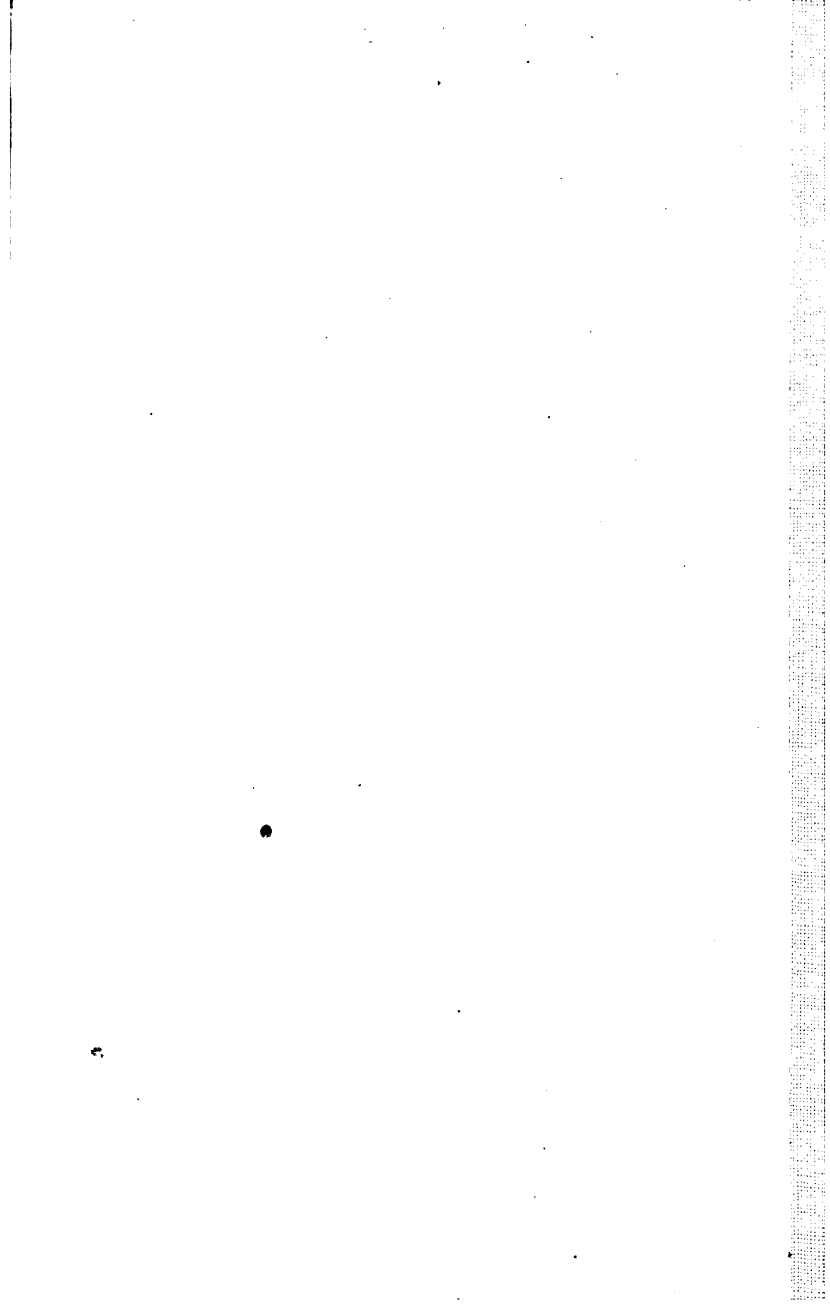
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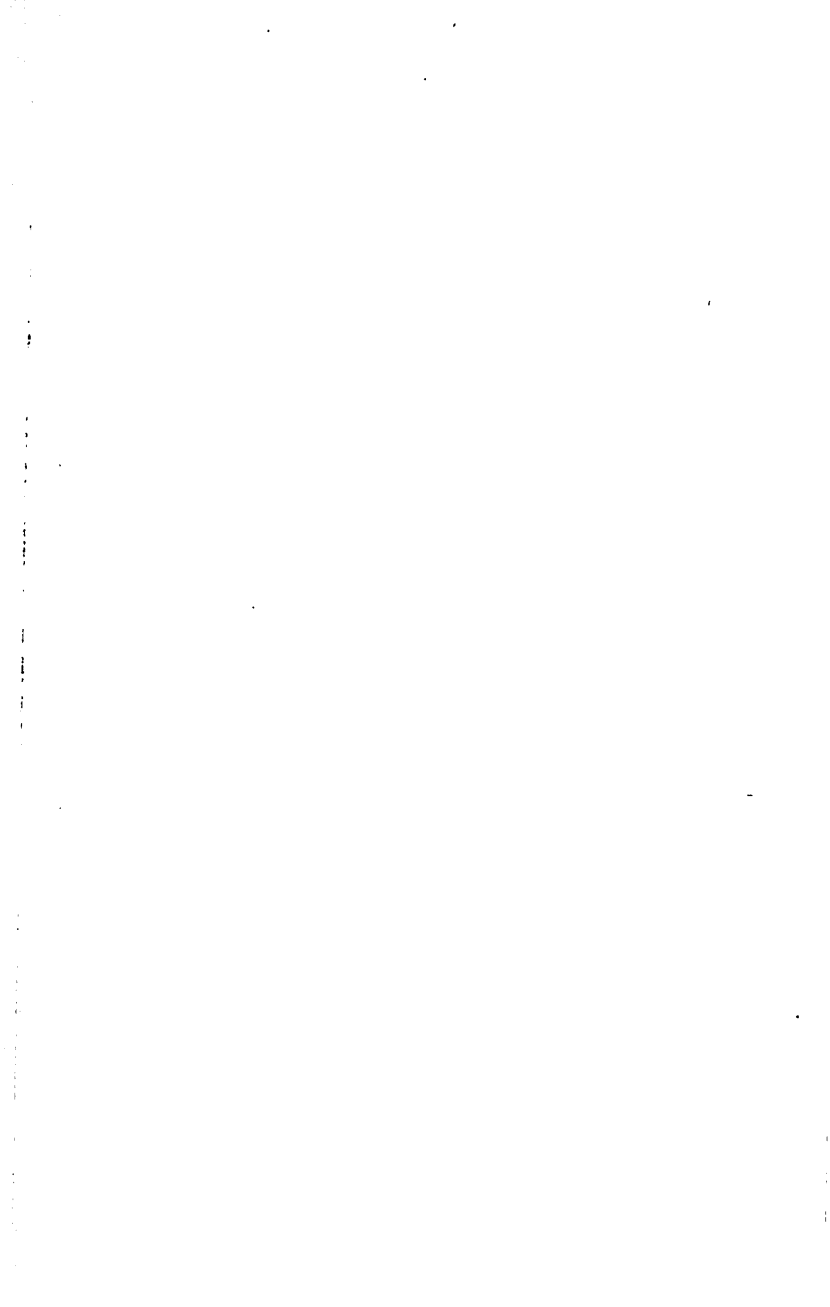
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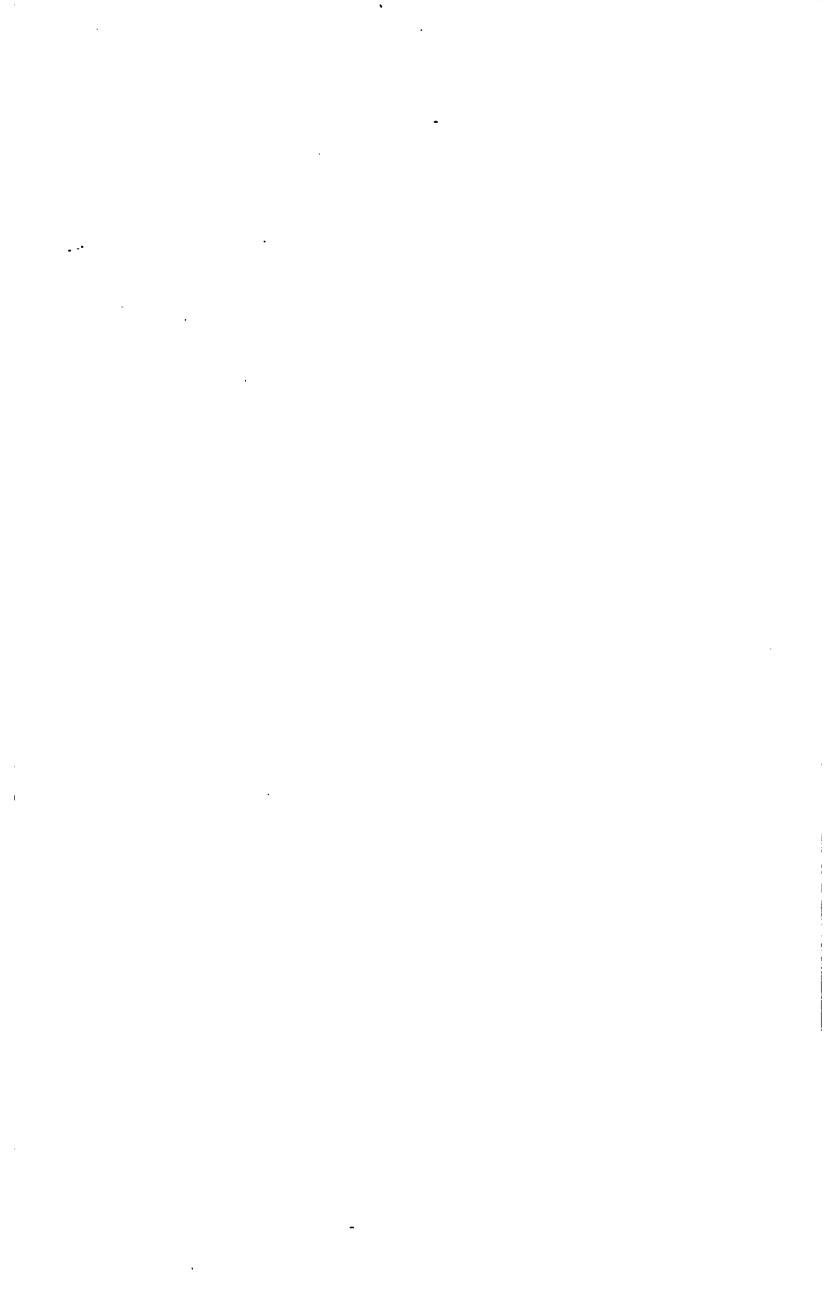
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Ch. 10  
1931







# CATENA CLASSICORUM

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**Cambridge :**

**PRINTED BY C. J. CLAY, M.A.**

**AT THE UNIVERSITY PRESS.**



# ARISTOPHANES

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THE ACHARNIANS

THE KNIGHTS

RIVINGTONS

London, Oxford, and Cambridge

1867  
1

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## PREFACE.

A FEW words of Preface seem necessary to state the plan of this edition. Brevity has been studied, because short notes are more likely to be read and therefore to be useful. And for information on the life and writings of Aristophanes generally, the student cannot go to a better source than the introductory matter in Meineke's edition, which includes Ranke's life of the poet, and is in other respects excellent. I could have done little more than translate or abridge this: and to do so, when it is accessible to all, seemed hardly worth while.

Aristophanes is not usually read till some considerable knowledge of the tragic poets has been acquired: therefore a fair amount of scholarship has been presumed, and points which have been satisfactorily discussed by former editors of *Æschylus*, *Sophocles*, and *Euripides* are not dwelt upon. The materials have been, as it is, large enough to perplex, and often cause a doubt, what to choose, what to leave. There are the stores of the Scholiasts: abundance of learning from our older scholars collected in Bekker's edition: plenty of illustration from comic writers in *Athenæus*, hunted out with praiseworthy care by Mitchell. Many more editions are there both of the whole of our author and of separate plays; and there is no lack of translators. The notes of this edition are of course largely indebted to all these; which yet I will not claim to have examined exhaustively.

The text adopted is mainly that of Dindorf in the *Poetæ Scenici Græci*. Deviations from it are noticed where they occur: and a table of the variations of Meineke from Dindorf has been prefixed to each play. I have taken Dindorf's text rather than Meineke's, because it seems to keep closer to the manuscripts: but Meineke's corrections are often excellent, and in many places are what Dindorf prefers in the notes to his complete edition. Yet now and then Meineke seems overbold in adopting conjectures from the German critics, which though ingenious are not necessary. However, I will not venture to say, that on the whole Dindorf's is the better text, as I have had no power of actually examining the manuscripts. For this same reason no separate critical notes are given. They would be but a reproduction of others' labours without collation of MSS., and would have no independent value: others more able and with more opportunities are engaged on the text: and, in Aristophanes especially, the criticism of the text seems to be in most cases closely connected with its interpretation.

## PREFACE.

THE *Acharnians* is the first in order of the plays of Aristophanes which have come down to us; and the date of its exhibition may, from passages in the play, be fixed at B.C. 425. For *Dicaeopolis* says it is the sixth year since the rural *Dionysia* were held and *Copaic* eels brought (v. 266, 890); and the last *Dionysia* must have been in the year 431, before the Theban attack on *Platæa*, and the conflux from the country into Athens which shortly followed (*Thuc.* II. 2, 14). With this date other circumstances agree. *Sitalces* is mentioned as living, who died in 424 (*Thuc.* IV. 101); *Minoa* was already taken (v. 760), and its capture was as we know (*Thuc.* III. 51) in 427. A political aim in the play was to advise peace. The *Acharnian* borough had suffered much by the invasions of *Attica*, and were an important part of the state (*Thuc.* II. 19, 20, 21): therefore to win them to the peace party would be to win the bitterest foes of the *Lacedæmonians*. *Cleon* is attacked and laughed at for failure in his charges against the poet; and a further castigation of that demagogue is promised (v. 300); which shows that the play of the *Knights* was even then contemplated.

This play was exhibited in the name of *Callistratus*, as was *The Babylonians*, which preceded it, and (probably) *The Banquetters*, our poet's earliest play. His reasons for exhibiting in another's name are best given by himself in the *Parabasis* of the *Knights* (v. 512 sqq.): nor need we, as some do, suppose

him to have been disqualified for competition by youth. From the Acharnians we may partly infer the subject-matter of the Babylonians; for it was on this play that Cleon grounded his charge against the poet of speaking ill of Athens before the assembled foreigners (v. 502 sqq.); and in the parabasis it is said (v. 633—642) that he had checked the Athenian credulity and taken down their pride. Whether this accusation was of Callistratus, or of Aristophanes, or known to be aimed at Aristophanes even if nominally brought against Callistratus, is questioned. Ranke holds the former; Müller urges the latter with some force in the preface to his edition of the Acharnians. That the true authorship of the plays should be quite unknown, seems unlikely, and the hint of the coming play of the Knights (v. 300) has more force as from Aristophanes. And in the Knights (v. 512) Aristophanes talks of being asked why he did not exhibit on his own account: but how could that be if it were not already known that he wrote plays though exhibiting them through others? Perhaps Callistratus acted Dicæopolis, and was nominally responsible (see v. 376—380), but the true author was known to be Aristophanes.

## ARGUMENT.

DICÆOPOLIS is sitting in the Pnyx, grumbling and disgusted with the war and resolved to get peace somehow. The Prytanes come; business begins: but Amphitheus who offers to get peace is thrust out, while foreign embassies are heard. Dicæopolis laughs at their nonsense and fine stories, gets into a squabble with some Thracians, and the assembly is broken up. Amphitheus had meanwhile gone to Lacedæmon to procure a special truce for Dicæopolis: with which he returns, gives it to Dicæopolis, and takes to his heels. The chorus of Acharnians rush in, enraged at the idea of peace: and, when Dicæopolis comes out ready to keep the Dionysia, they turn on him, abuse him, and are going to stone him, but he gets them to hear him, engaging to speak with his head on a block, and to show that they are wrong. But first he goes to Euripides, and borrows the rags of Telephus. Piteously arrayed in these he comes out and speaks for his life: represents the war as mainly brought about by a small party, and from ridiculous causes, shewing that they had been, in regard of the Lacedæmonians, less sinned against than sinning. Half the chorus are won over at once, half still cry for war, and call in Lamachus. Dicæopolis makes fun of him, shews that the old, hard working, and deserving get nothing now-a-days, but all office and emolument falls to the young patrician profligates. He thus wins the whole chorus, and goes off proclaiming an open market for all but Lamachus.

The chorus in the parabasis clear their poet of the charge

of bad citizenship, shewing that though no flatterer, he was a sound and useful adviser. They then remonstrate with the state for not paying sufficient respect to the older men, and for letting the young have unfair advantages over them.

Dicæopolis returns to hold his market. Anon comes a Megarian with his two daughters. He dresses them up as pigs, and sells them for some garlic and salt. An intrusive informer is driven out. The Megarian goes away; and the Chorus congratulate Dicæopolis on the blessings he will reap. Then enters a Boeotian with fish, flesh, fowl, and sundries, which he barter for the specialty of Athens—an informer—one Nicarchus; who, coming in to inform, is seized, packed up like crockery, and taken off. Lamachus now tries to buy something for the Feast of Pitchers, but is refused. The Chorus again praise the blessings of peace, and the Feast of Pitchers is proclaimed. A countryman, a bridegroom's man, and a bridesmaid come in, to get some share of the truce: only the last gets a little. Again Lamachus appears; but this time he is ordered out on service, and the preparations of the two for feast and fray are amusingly contrasted.

Lamachus goes to war: Dicæopolis to eat and drink. The chorus meanwhile in a short address vent their spleen on Antimachus for cheating their poet of a dinner.

The heroes return, one wounded, the other tipsy; Dicæopolis mocks Lamachus who is to be taken off to the surgeon, while he himself having won the wine-skin (as the best tippler) goes off with the chorus in jovial procession to claim his prize.



**ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ**

# TABLE OF THE READINGS OF DINDORF'S AND MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
5	εὐφράνθην	ἠὺφράνθην
10	κεχήτη	κεχήτη
13	μόσχω	Μόσχω
25	ἀλλήλοισι περὶ πρώτου	ἀλλήλοισι περὶ τοῦ πρώτου
26	ἄθροισι	ἄθροισι
35	ἦδη	ἦδη
52	ποιεῖσθαι	ποιῆσαι
59	σίγα	σίγα
60	πρυτανεύετε	πρυτανεύετε
71	γάρ	τὰρ
93	τόν γε	τόν τε
104	Ἰαωναῦ	Ἰᾶον αἷ
118	ὅς ἐστι	ὅτι ἐστὶ
125	εἰς	εἰς
131	ποιήσαι	ποίησθαι
133	κεχήντε	κεχήνατε
139	ἐπηξ' ὑπ' αὐτὸν	ἐπηξ'. Δ. ὑπ' αὐτὸν
143	ἀληθῆς	ἀληθῶς
176	μήπω γε πρὶν ἂν στῶ	μήπω γε πρὶν ἂν ἐστῶ
178	τί δ' ἐστίν; ἐγὼ	τί δ' ἐστ'; ἐγὼ
194	γάρ σοι	τοὶ σοι
203	φευξοῦμαι	φεύξομαι
206	μηνύετε	μηνύσατε
220	Δακρατίδην	Δακρατείδην
221	ἐγγάστῃ	ἐγγάστῃ
241	προῖτῳ	προῖθ' ὡς
282	παῖ	πᾶς
292	οἶδαν· ἀλλ'	ἴστε. μάλλ'
296	πρὶν γ' ἂν	πρὶν ἂν γ'
301	κατατεμῶ	ἐγὼ τεμῶ
318	τὴν κεφαλὴν ἔχων	πάνθ' ὅς' ἂν λέγω
336	ῥα τὸν ἡλικα	ἄρ' ὁμῆλικα
338	τόν	τόν τε
347	ἄρ' ἅπαντες ἀνασεύειν βοῆν	ἄρα πάντως ἀνήσειν τῆς βοῆς
357	ὑπὲρ	περὶ
391	εἴτ'	ἀλλ'
392	οὐκ εἰσδέχεται	οὐχὶ δέχεται
406	καλεῖ σε Χολλίδης	καλῶ σ' ὁ Χολλεΐδης
434	ΚΗΦ. ἰδού τ. λ.	ἰδού τ. λ.

*Dindorf.*

*Meineke.*

436 [ἐνσκευάσασθαι μ. ο. α.]  
 446 εὐδαιμονοίης  
 461 μὰ Δί' οἷσθ'  
 464 ἀνθρωπ'  
 479 κλείε  
 508 τοὺς γὰρ...λέγω.  
 531 ἥστραπτεν  
 538 οὐκ ἠθέλομεν  
 556 ἡμῶν  
 563 οὐδὲ  
 575 ὦ Λάμαχ'...λόχων  
 578 οὗτος σὺ...τάδε  
 582 Διγγιῶ  
 588 ΔΙ. πτίλον γὰρ ἐστὶ;  
 608 ἀμηγέπη  
 610 πολλὸς ὢν; ὦι,  
 612 κεύφοριδης  
 613 οἷδέν  
 640 εὔρετο  
 646 οὕτω δ'  
 672 ἀγροικότερον  
 683 γήραι  
 700 πρὸς ἀλισκόμεθα  
 701 τίς  
 710 -σεν ἂν μὲν  
 712 περιετόξευσεν  
 722 ἐφ' ᾧ τε...μή.  
 746 γρυλιζέετε  
 748 καρυξὼ Δικαιόπολιν ὄπα.  
 759 ἀμέ  
 770 τοῦδε  
 772 θυμητιδᾶν  
 779 τ' ἀποίσω  
 791 ἀλλ' ἂν π. ἀναχρῶ. τριχί  
 795 γίγνεται  
 798 Ποτειδᾶ κᾶν ἀνευ γα  
 801 κοῖ κοῖ κοῖ  
 817 ἐμῶν  
 823 φαντάζομαι  
 824 ὑπὸ τοῦ  
 826 μαθὼν  
 849 δεῖ  
 867 νή...ἐπιχαρίτως γ' ὦ  
 880 ἐνύδρους ἐγγέλεις  
 884 τῷδε  
 — κήπιχαρίττα  
 898 ἰώγα  
 899 ἀξεις ἰών;  
 905 ὥσπερ...σιῶ  
 912 ταυταγί. τί δαὶ π.  
 917 καὶ  
 919 Ν. οἶμαι. Δ. τίνι τρ.;  
 939 τὰ πράγματ'

ἐνσκευάσασθαι μ. ο. α.  
 εὖ σοι γένοιτο  
 μὰ Δί' οἷσθ'  
 ὠνθρωπ'  
 κλήε  
 om.  
 ἥστραπτ'  
 οὐκ ἠθέλομεν δ'  
 ὑμῶν  
 οὔτι  
 om.  
 om.  
 εἰλιγγιῶ  
 πτίλον γὰρ ἐστῶ.  
 ἀμηγέπη  
 πολλὸς ὢν ἐνῆ;  
 ἡ Εὐφοριδης  
 εἶδέν  
 ἠῦρετο  
 οὕτως  
 ἀγροικότορον  
 γήραι  
 προσαλισκόμεθα  
 τί  
 -σε μέντ' ἂν  
 ὑπερετόξευσεν  
 om.  
 γρυλλιζέετε  
 καρυξὼ. Δικαιόπολις δὲ πᾶ.  
 ἀμέ  
 τῷδε  
 θυμητιδᾶν  
 τὸ ἀποίσω  
 αἶκα π. δ' ἀναχρ. θ' ὕστριχι  
 γίγνεται  
 Ποτειδᾶν καὶ κ' ἀνις γα  
 ...κοῖ κοῖ.  
 ἐμῶν  
 φαντάδδομαι  
 ΔΙ. ὑπὸ τοῦ;  
 παθὼν  
 αὖ  
 νελ...ἐπεχαρίζα μὲν  
 ἐνύδριας ἐγγέλιας  
 τεῖδε  
 κήπιχαρίτται  
 ἰώνγα  
 ἀξεις; BO. ἰών  
 om.  
 ταῦτα. τί δὲ κακὸν π.  
 διὰ  
 οἶμοι· τίνι τρ.;  
 καὶ πράγματ'

	<i>Dindorf.</i>	<i>Meineke.</i>
948	om.	σὺ θέμις
957	ἐπὶ ταμίῃ	ἐπὶ ταμίᾳ
981	παροιῖαι	παροιαῖς
997	ἔρχω	ἔρχω
1044	λιμὴ με	λιμὴ' με
1062	αἶψα	αἰτία
1074	ἀσθ' ὡς...φράσω	om.
1102	δὴ ταῖ	δηρῶ
1107	ἰσθρῖντε...ἔπλω;	post v. ἀλλ'...κατέβηαι
1108	ἰσθρῖντε...εἰχλας;	post v. ἰσθ...ἔπλω.
1150	τὸν μελέων	τῶν μελέων
1166	τῆς κεφαλῆς	τὴν κεφαλὴν
1172	μάρμαρον	βόρβωρον
1179	παλίνωρον	παλινώρην
1181-1188	καὶ γόργον'...δορί.	om.
1196	Δικ. εἰ μ' ἴθι	Δικ. εἰ μ' ἴθι
1197	ἐγχεσάται	ἐγχεύει
1207	Α. στυγ. ἐγὼ. ΔΙ. μογ. ἐγὼ	Α. στ. ἐ. ΔΙ. τί μ. σ. κ.
1208	Α. τί με σὺ κ. ΔΙ. τί με σὺ δ.	Α. μ. ἐ. ΔΙ. τί μ. σ. δ.

# ΤΠΟΘΕΣΙΣ.

## I.

Ἐκκλησία ὑφέστηκεν Ἀθήνησιν ἐν τῷ φανερωῷ, καθ' ἣν πολεμοποιοῦντας τοὺς ῥήτορας καὶ προφανῶς τὸν δῆμον εξαπατῶντας Δικαιόπολις τις τῶν αὐτουργῶν ἐξελέγχων παρειαίγεται. τοῦτου δὲ διὰ τινος, Ἀμφιθέου καλουμένου, σπεισασμένου κατ' ἰδίαν τοῖς Λάκωσιν, Ἀχαρνικοὶ γέροντες πεπυσμένοι τὸ πρᾶγμα προσέρχονται διώκοντες ἐν χοροῦ σχήματι· καὶ μετὰ ταῦτα θύοντα τὸν Δικαιόπολιν ὀρώντες, ὡς ἐσπεισμένον τοῖς πολεμιωτάτοις καταλεύσειν ὁρμῶσιν. ὁ δὲ ὑποσχόμενος ὑπὲρ ἐπιζήνου τὴν κεφαλὴν ἔχων ἀπολογήσεσθαι, ἐφ' ᾧτ', ἀν μὴ πείσῃ τὰ δίκαια λέγων, τὸν τράχηλον ἀποκοπήσεσθαι, ἐλθὼν ὡς Εὐριπίδην αἰτεῖ πτωχικὴν στολὴν. καὶ στολισθεὶς τοῖς Τηλέφου ρακώμασι παρῳδεῖ τὸν ἐκείνου λόγον, οὐκ ἀχαρίτως καθαπτόμενος Περικλέους περὶ τοῦ Μεγαρικοῦ ψηφίσματος. παροξυνθέντων δὲ τινων ἐξ αὐτῶν ἐπὶ τῷ δοκεῖν συνηγορεῖν τοῖς πολέμοις, εἴτα ἐπιφερομένων, ἐνισταμένων δὲ ἐτέρων ὡς τὰ δίκαια αὐτοῦ εἰρηκότος, ἐπιφανεὶς Λάμαχος θορυβεῖν πειράται. εἴτα γενομένου διεγκυσμοῦ κατενεχθεὶς ὁ χορὸς ἀπολύει τὸν Δικαιόπολιν καὶ πρὸς τοὺς δικαστὰς διαλέγεται περὶ τῆς τοῦ ποιητοῦ ἀρετῆς καὶ ἄλλων τινῶν. τοῦ δὲ Δικαιοπόλιδος ἀγοντος καθ' ἑαυτὸν εἰρήνην τὸ μὲν πρῶτον Μεγαρικός τις παῖδια ἑαυτοῦ διεσκευασμένα εἰς χοιρίδια φέρων ἐν σάκκῳ πρᾶσιμα παραγίνεται· μετὰ τοῦτον ἐκ Βοιωτῶν ἕτερος ἐγγέλεις τε καὶ παντοδαπῶν ὀρνίθων γόνον ἀνατιθέμενος εἰς τὴν ἀγοράν. οἷς ἐπιφανέντων τινῶν συκοφαντῶν συλλαβόμενος τινα ἐξ αὐτῶν ὁ Δικαιόπολις καὶ βάλλων εἰς σάκκον, τοῦτον τῷ Βοιωτῷ ἀντίφορον ἐξάγειν ἐκ τῶν Ἀθηνῶν παραδίδωσι, καὶ προσαγόντων αὐτῷ πλείωνων καὶ δεομένων μεταδοῦναι τῶν σπονδῶν, καυτηρησαντεῖ. παροικούντος δὲ αὐτῷ Λαμάχου, καὶ ἐνεστηκυίας τῆς τῶν Σοῶν ἐορτῆς, τοῦτον μὲν ἄγγελος παρὰ τῶν στρατηγῶν ἦκων κελεύει ἐξελεῖντα μετὰ τῶν ὄπλων τὰς εἰσβολὰς τηρεῖν· τὸν δὲ Δικαιόπολιν παρὰ τοῦ Διονύσου τοῦ ἱερέως τις καλῶν ἐπὶ δειπνον ἔρχεται. καὶ μετ' ὀλίγον ὁ μὲν τραυματίας καὶ κακῶς ἀπαλλάττων ἐπανήκει, ὁ δὲ Δικαιόπολις δεδειπνηκώς καὶ μεθ' ἑταίρας ἀναλύων. τὸ δὲ δρᾶμα τῶν εἰς σφόδρα πεποιημένων, καὶ ἐκ παντὸς τρόπου τὴν εἰρήνην προκαλοῦμενον. ἐδιδάχθη ἐπὶ Εὐθυδήμου ἀρχοντος ἐν Αθηναίοις διὰ Καλλιστράτου· καὶ πρῶτος ἦν· δεύτερος Κρατῖνος Χειμαζομένοις. οὐ σώζονται. τρίτος Εὐπόλις Νουμημίαις.

## II.

### ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Ἐκκλησίας οὐσης παραγίγνονται τινες πρέσβεις παρὰ Περγῶν καὶ παρὰ Σιτάλκους πάλιν, οἱ μὲν στρατιᾶν ἀγοντες, οὐ δὲ χρυσίων· παρὰ τῶν Λακεδαιμονίων δὲ μετὰ τούτους τινὲς σπονδὰς φέροντες, οὓς Ἀχαρνεῖς οὐδαμῶς εἶσαν, ἀλλ' ἐξέβαλον· ὧν καθάπτεται σκληρῶς ὁ ποιητής. αὐτὸ τὸ ψηφισμὰ τε Μεγαρικὸν ἱκανῶς φησι, καὶ τὸν Περικλέα οὐκ τῶν Λακωνίων τῶνδε πάντων αἰτίαν, σπονδὰς λύσω τε τῶν ἐφεστώτων κακῶν.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΙΚΑΙΟΠΟΔΙΣ.

ΚΗΡΤΞ.

ΠΡΥΤΑΝΕΙΣ.

ΑΜΦΙΘΕΟΣ.

ΠΡΕΣΒΕΙΣ Ἀθηναίων παρὰ βασιλέως ἡσαντες.

ΨΕΥΔΑΡΤΑΒΑΣ.

ΘΕΩΡΟΣ.

ΧΟΡΟΣ ΑΧΑΡΝΕΩΝ.

ΓΥΝΗ Δικαιοπόλειδος.

ΘΥΓΑΤΗΡ Δικαιοπόλειδος.

ΚΗΦΙΣΟΦΩΝ.

ΕΤΡΙΠΙΔΗΣ,

ΔΑΜΑΧΟΣ.

ΜΕΓΑΡΕΥΣ.

ΚΟΡΑ, θυγατέρα τοῦ Μεγαρέως.

ΣΥΚΟΦΑΝΤΗΣ,

ΒΟΙΩΤΟΣ.

ΝΙΚΑΡΧΟΣ.

ΘΕΡΑΠΩΝ Λαμάρχου.

ΓΕΩΡΓΟΣ.

ΠΑΡΑΝΤΜΦΟΣ.

ΑΓΓΕΛΟΙ.

## ΑΧΑΡΝΗΣ.

### ΔΙΚΑΙΟΠΟΛΙΣ

ὍΣΑ δὴ δέδρημαι τὴν ἔμαντοῦ καρδίαν,  
 ἦσθην δὲ βαιὰ, πάνν δὲ βαιὰ, τέτταρα  
 ἃ δ' ὠδυνήθην, ψαμμακοσιογάργαρα  
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρεδόνοσ;  
 ἐγὼ δ' ἐφ' ᾧ γε τὸ κέαρ εὐφράνθην ἰδὼν, 5  
 τοῖς πέντε ταλάντοισ οἷς Κλέων ἐξήμεσεν.  
 ταῦθ' ὡς ἐγανώθην, καὶ φιλῶ τοὺς ἵππεας  
 διὰ τοῦτο τοῦργον ἄξιον γὰρ Ἑλλάδι.  
 ἀλλ' ὠδυνήθην ἕτερον αὖ τραγωδικόν,  
 ὅτε δὴ κεχήνη προσδοκῶν τὸν Αἰσχύλον, 10  
 ὁ δ' ἀνέειπεν εἰσαγ', ᾧ Θεόγνι, τὸν χορόν.  
 πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν;  
 ἀλλ' ἕτερον ἦσθην, ἥνικ' ἐπὶ Μόσχῳ ποτὲ  
 Δεξίθεοσ εἰσῆλθ' ἁσόμενοσ Βοιώτιον.

3 ψαμμακοσιογάργαρα.] The Scholiast quotes Eupolis Cratinus and others and a fragment of our poet for γαργαῖρεν and γάργαρα (δνδρῶν πᾶσα γαργαῖρει πόλις, χρημάτων γάργαρα). A part of Mt. Ida was named Gargara. γάργαρα probably meant heaps, hills, and was then applied to the particular mountain. Compare the general and local use of 'alps.' 'Sand-hundred, alps on alps' might be about an equivalent.

6 τοῖς πέντε ταλάντοις.] A bribe from the islanders which the Knights made Cleon disgorge. Schol. A fine brought upon him by the play of the Knights. *Αποσ. Βιαν.* The first explanation is perhaps but a guess; the second must be wrong,

as the Acharnians preceded the Knights.

8 ἄξιον Ἑλλάδι.] 'Tis meet for Greece'; a deed which is, for Greece, worthy of the doing. ἄξιον primarily takes a genitive of the price: it then comes to be used absolutely (the price not expressed), just as we use worthy=meet, fit; and so takes a dative. To translate 'worthy of Greece,' though in effect much the same, is perhaps open to objection. Cf. v. 205.

9 αἰ.] 'As a set-off, to balance it.'

τραγωδικόν.] At the play, in the play-going line.

13 ἐπὶ Μόσχῳ.] The pleasant surprise of Dexitheus after Moschus so well answers to the disappoint-

τῆτες δ' ἀπέθανον καὶ διεστράφην ἰδὼν,  
 ὅτε δὴ παρέκνυφε Χαῖρις ἐπὶ τὸν ὄρθιον.  
 ἀλλ' οὐδεπώποτ' ἐξ ὅτου ἔγὼ ῥύπτομαι  
 οὕτως ἐδήχθην ὑπὸ κονίας τὰς ὀφρύς  
 ὡς νῦν, ὅπότ' οὐσῆς κυρίας ἐκκλησίας  
 ἐωθινῆς ἔρημος ἡ πυνξ αὐτῇ.

20

οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κἄνω καὶ κάτω  
 τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένον·  
 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' ἄωριαν  
 ἤκοντες, εἴτα δ' ὥστιοῦνται πῶς δοκεῖς  
 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,  
 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως  
 ἔσται προτιμῶσ' οὐδέν· ὦ πόλις πόλις.  
 ἐγὼ δ' αἰὲν πρώτιστος εἰς ἐκκλησίαν  
 νοστῶν κάθημαι· κατ' ἐπειδὰν ὦ μόνος,  
 στένω, κέχνηα, σκορδινῶμαι, πέρδομαι,  
 ἀπορῶ, γράφω, παρατίλλομαι, λογιζομαι,  
 ἀποβλέπων ἐς τὸν ἀγρόν, εἰρήνης ἐρῶν,  
 στυγῶν μὲν ἄστν, τὸν δ' ἐμὸν δῆμον ποθῶν,  
 ὃς οὐδεπώποτ' εἶπεν, ἀνθρακας πρίω,  
 οὐκ ὄξος, οὐκ ἔλαιον, οὐδ' ἥδει πρίω,  
 ἀλλ' αὐτὸς ἔφερε πάντα χῶ πρίων ἀπῆν.  
 νῦν οὖν ἀτεχνῶς ἤκω παρεσκευασμένος

25

30

35

ment in Theognis for Æschylus that Μόσχῳ seems preferable to μόσχῳ. One scholiast tells us a calf was the prize, another that Moschus was a bad poet.

16 παρέκνυφε.] From affectation. The Scholiast thinks an upright bearing specially befitted the ὄρθιος νόμος. For Chæris cf. v. 866.

17, 18 ἀλλ' οὐδ'.....ὀφρύς.] Perhaps it was a dusty morning, and so κονίας may bear a double sense. 'Never since my washing days began did the soap make my eyes smart so as the dust does now.'

23 οὐδ' ὁ. π. ἢ. ἀλλ' ἄωριαν ἤκοντες.] 'Nor are the prytanes here, or at least they're here having

come late.' The ellipse is οὐδ'. ὁ. π. ἤκουσιν, (εἰ δὲ μὴ) ἀλλ' (ἤκουσιν) ἄωριαν ἤκοντες.

29 νοστῶν.] 'Coming back,' viz. to my old place as a constant assembly-goer. νοστεῖν and νόστοι in two passages (Soph. Phil. 43, Pind. Nem. 3. 24) are used of simply going. Here the usual sense is preferable.

32 ἀποβλέπων.] Plato frequently uses this word of the earnest exclusive looking of the sculptor or painter to his model.

36 χῶ πρίων ἀπῆν.] 'That grating old saw "*Buy*" wasn't heard.' 'That cursed *by-word Buy*.' Mitchell.

37 ἀτεχνῶς.] Literally 'down-



βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,  
 εἰάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.  
 ἀλλ' οἱ πρυτάνεις γὰρ οὐτοῖς μεσημβρινοί.  
 οὐκ ἡγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ ἔλεγον  
 ἐς τὴν προεδρίαν πᾶς ἀνὴρ ὥστίζεται.

40

ΚΗΡΤΞ

πάριτ' ἐς τὸ πρόσθεν,  
 πάριθ', ὥς ἂν ἐντὸς ἦτε τοῦ καθάρματος.

ΑΜΦΙΘΕΟΣ

ἤδη τις εἶπε;

ΚΗΡΤΞ

τίς ἀγορεύειν βούλεται;

45

ΑΜΦΙΘΕΟΣ

ἐγώ.

ΚΗΡΤΞ

τίς ὦν;

ΑΜΦΙΘΕΟΣ

Ἀμφίθεος.

ΚΗΡΤΞ

οὐκ ἄνθρωπος;

ΑΜΦΙΘΕΟΣ

οὐ,

ἀλλ' ἀθάνατος. ὁ γὰρ Ἀμφίθεος Δῆμητρος ἦν  
 καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·

right.' "Not to put too fine a point upon it" (Mr Snagsby in Dickens) may illustrate the word. What is done without art, finesse &c., is done in a straightforward, downright manner: hence the common use of ἀτεχνῶς. When the full primary sense was retained the word was written for distinction's sake ἀτέ-

χνως. Cf. Plat. Gorg. 501.

47 ἀλλ' ἀθάνατος. ὁ γὰρ Ἀμφ.] The anapaest following the tribrach has been objected to: but the pause after ἀθ. may excuse it. The genealogical prologues of Euripides are here imitated, on which Æschylus in the Frogs is so severe. Cf. Ran. 1200—1250.

γαμῇ δὲ Κελεὺς Φαιναρέτην τήθην ἐμῇν,  
 ἐξ ἧς Λυκῖνος ἐγένετ'· ἐκ τούτου δ' ἐγὼ  
 ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ  
 σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνῃ.  
 ἀλλ' ἀθάνατος ὦν, ὦνδρες, ἐφόδι' οὐκ ἔχω·  
 οὐ γὰρ διδόασιν οἱ πρυτάνεις.

50

ΚΗΡΤΞ

οἱ τοξόται·

ΑΜΦΙΘΕΟΥΣ

ὦ Τριπτόλεμε καὶ Κελεέ, περιόψεσθέ με;

55

ΔΙΚΑΙΟΠΟΛΙΣ

ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν  
 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε  
 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.

ΚΗΡΤΞ

κάθισο σῖγα.

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὐ,  
 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι.

60

ΚΗΡΤΞ

οἱ πρέσβεις οἱ παρὰ βασιλέως.

ΔΙΚΑΙΟΠΟΛΙΣ

ποίου βασιλέως; ἄχθομαι ἡγὼ πρέσβεσι

52 σπονδὰς ποιεῖσθαι.] This, the reading of MSS. and old editions, may stand here. Amphiheus, as of Attic origin, speaks as being himself one of those for whom he is to make the truce. The active voice (ποιῆσαι) seems proper and almost necessary in v. 58, though the Ravenna MS. has ποιεῖσθαι there. Cf. v. 131.

54 οἱ τοξόται.] Elmsley (with a

scholiast) gives these words to one of the Prytanes, comparing Plat. *Protag.* 223 B. ἕως ἂν οἱ τοξόται αὐτὸν ἀφελκύσωσι...κελευόντων τῶν πρυτανέων. But the herald would be the utterer of the Prytanes' order.

62 ποίου βασιλέως;] Cf. vv. 109, 157 ποίας ἀχάντας; ποίων Ὀδομάντων; also *Eg.* 32, 162. ποῖσι, in this use, asks a question in contempt

καὶ τοῖς ταῶσι τοῖς τ' ἀλαζονεύμασιν.

ΚΗΡΤΞ

σίγα.

ΔΙΚΑΙΟΠΟΛΙΣ

βαβαυιάξ, ὠκβάτανα, τοῦ σχήματος.

ΠΡΕΣΒΤΞ

ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν,  
μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας  
ἐπ' Εὐθυμένους ἄρχοντος.

65

ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι τῶν δραχμῶν.

ΠΡΕΣΒΤΞ

καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καῦστριον  
πεδίον ὁδοιπλανοῦντες ἐσκηνημένοι,  
ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι,  
ἀπολλύμενοι.

70

ΔΙΚΑΙΟΠΟΛΙΣ

σφόδρα γὰρ ἐσωζόμεν ἔγω  
παρὰ τὴν ἔπαλξιν ἐν φορυτῷ κατακείμενος;

ΠΡΕΣΒΤΞ

ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν

and ridicule, with no wish or need for an answer. 'The king indeed! I'm disgusted with your ambassadors, &c.' 63 ταῶσι.] The embassy were probably in gorgeous dress: but fine feathers didn't make fine birds to honest Dicæopolis.

67 ἐπ' Εὐθ.] Eleven years before. Schol.

68—70. Note the high-sounding Æschylean rhythm suitable to men fresh from Persia.

68, 69 παρὰ Κ. πεδίον.] Blaydes

conjectures ποταμὸν as more suitable to παρὰ. Many MSS. give διὰ τῶν Καῦστριων π. But, the plain being known to be that stretching along the Cayster, παρὰ (the reading of Rav. MS., Dind. Mein. &c.) may be justified.

71 σφόδρα γὰρ ἐσωζόμεν ἔγω.] 'O yes (yours of course was the dying), for mine was the (safe and good) living.' For the hardships of those on guard at Athens see Thuc. II. 13, VII. 28, and *Eq.* 792—3.

ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων  
ἄκρατον οἶνον ἡδύν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Κραναὰ πόλις,  
ἄρ' αἰσθάνει τὸν κατόγγελον τῶν πρέσβων;

75

## ΠΡΕΣΒΥΣ

οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους  
τοὺς πλείστα δυναμένους φαγεῖν τε καὶ πιεῖν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἡμεῖς δὲ λαικαστάς τε καὶ καταπύγονας.

## ΠΡΕΣΒΥΣ

ἔτει τετάρτῳ δ' ἐς τὰ βασίλει' ἦλθομεν  
ἀλλ' εἰς ἀπόπατον ὥχето, στρατιὰν λαβὼν,  
κᾶχεζεν ὀκτὼ μῆνας ἐπὶ χρυσῶν ὀρῶν.

80

## ΔΙΚΑΙΟΠΟΛΙΣ

πόσου δὲ τὸν πρωκτὸν χρόνου ξυνήγαγεν;  
τῇ πανσελήνῳ;

## ΠΡΕΣΒΥΣ

κᾶτ' ἀπῆλθεν οἴκαδε.  
εἴτ' ἐξένιζε, παρετίθει θ' ἡμῖν ὅλους  
ἐκ κριβάνου βοῦς.

85

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τίς εἶδε πώποτε  
βοῦς κριβανίτας; τῶν ἀλαζονευμάτων.

78 δυναμένους φαγεῖν τε.] The MSS. have καταφαγεῖν, and the Scholiast by his note implies the same. Therefore the copyist's mistake (if it were one) must have been an early one.

Hermann reads δυνατοὺς καταφ.

Bekker omits τε.

84 τῇ πανσελήνῳ.] It is certainly better with Elmsley to give this to Dicæopolis. The ambassador nowhere else answers the questions or heeds the interruptions of our good man.

## ΠΡΕΣΒΥΣ

καὶ ναὶ μὰ Δι' ὄρνιν τριπλάσιον Κλεωνύμου  
παρέθηκεν ἡμῖν ὄνομα δ' ἦν αὐτῷ φέναξ.

## ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτ' ἄρ' ἐφενάκιζες σὺ, δύο δραχμὰς φέρων. 90

## ΠΡΕΣΒΥΣ

καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,  
τὸν βασιλέως ὀφθαλμόν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἐκκόψειέ γε  
κόραξ πατάξας τὸν τε σὸν τοῦ πρέσβεως.

## ΚΗΡΤΞ

ὁ βασιλέως ὀφθαλμός,

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦναξ 'Ηράκλεις'

πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις, 95  
ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς;  
ἄσκωμ' ἔχεις πού περὶ τὸν ὀφθαλμόν κάτω.

## ΠΡΕΣΒΥΣ

ἄγε δὴ σὺ, βασιλεὺς ἅττα σ' ἀπέπεμψεν φράσον  
λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα.

88 Κλεωνύμου.] Cf. *Vesp.* 592, *Av.* 1475.

89 φέναξ.] Suggestive of the bird phoenix. 'The gull-finch' (for bull-finch) might do duty for the pun.

90 ταῦτ' ἄρ' ἐφ.] 'That then is how you came to be gulling us.' ταῦτ' = διὰ ταῦτα. Cf. *Nub.* 319, ταῦτ' ἄρ' ἀκούσας αὐτῶν τὸ φθέγμ' ἢ ψυχὴ μου πεπότηται, and *Pac.* 617. ἄρα often expresses an unexpected discovery or conclusion.

93 τὸν τε σὸν.] This (for τὸν γε) is due to Elmsley, and received

by Meineke. It improves the sense.

95 ναύφρακτον βλέπεις.] The King's Eye was probably got up in dress with one Cyclopean eye like the hole through which a trireme's oar worked. So he is said to look 'line-of-battle-ship-like,' or 'a whole broadside.' Cf. *Eg.* 567 for ναύφρακτος στρατός. Compare Shakespeare, *Hen. V.* Act III. Sc. 1. Then lend the eye a terrible aspect. Let it pry thro' the portage of the head, Like the brass cannon,

## ΨΕΤΔΑΡΤΑΒΑΣ

ιαρταμὸν ἔξαρχ' ἀναπισσόναι σάτρα.

100

## ΠΡΕΣΒΤΣ

ξυνήκαθ' ὁ λέγει;

## ΔΙΚΑΙΟΠΟΛΙΣ

μὰ τὸν Ἀπόλλω ἴγῳ μὲν οὔ.

## ΠΡΕΣΒΤΣ

πέμφειν βασιλέα φησὶν ὑμῶν χρυσίον.  
λέγε δὴ σὺ μεῖζον καὶ σαφῶς τὸ χρυσίον.

## ΨΕΤΔΑΡΤΑΒΑΣ

οὐ λήψι χρῦσο, χαυνόπρωκτ' Ἴαοναῦ.

## ΔΙΚΑΙΟΠΟΛΙΣ

οἴμοι κακοδαίμων, ὥς σαφῶς.

## ΠΡΕΣΒΤΣ

τί δαὶ λέγει;

105

## ΔΙΚΑΙΟΠΟΛΙΣ

ὃ τι; χαυνοπρώκτους τοὺς Ἰάονας λέγει,  
εἰ προσδοκῶσι χρυσὸν ἐκ τῶν βαρβάρων.

## ΠΡΕΣΒΤΣ

οὐκ, ἀλλ' ἀχάνας ὅδε γε χρυσίου λέγει.

100 Many attempts are made to get sense from this. We may be content not to understand it, as Di-cæopolis does not.

104 οὐ λήψι χρῦσο.] For this slurring over or omitting final consonants as an imitation of foreigners' imperfect speech cf. *Thesm.* 1001, 1097, 1108, 1109. Also *Av.* 1678. That final consonants were often but lightly pronounced or even quite disregarded is shewn by the elisions

common in colloquial Latin and the early poets (e.g. *volito vivu' per ora, Enn.*), and the vowel terminations of Italian from the older consonantal ones may illustrate the same tendency.

For the form Ἰαοναῦ cf. *Av.* 1678, *βασιλιναῦ*.

108 ἀχάνας.] The ambassador probably gets this from the beginning of *χαυνόπρωκτε*.

## ΔΙΚΑΙΟΠΟΛΙΣ

ποίας ἀχάνας; σὺ μὲν ἀλαζὼν εἰ μέγας.  
 ἀλλ' ἄπιθ'· ἐγὼ δὲ βασανιῶ τοῦτον μόνος. 110  
 ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτονὶ,  
 ἵνα μὴ σε βάψω βάμμα Σαρδιανικόν·  
 βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίον;  
 ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβειων;  
 'Ἑλληνικόν γ' ἐπένευσαν ἄνδρες οὗτοί, 115  
 κούκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.  
 καὶ τοῖν μὲν εὐνούχοιν τὸν ἕτερον τουτουὶ  
 ἐγὼδ' ὅς ἐστι, Κλεισθένης ὁ Σιβυρτίου.  
 ὦ θερμόβουλον προκτὸν ἐξυρημένε·  
 τοιόνδε δ', ὦ πίθηκε, τὸν πάγων' ἔχων 120  
 εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος;  
 ὁδὶ δὲ τίς ποτ' ἐστίν; οὐ δῆπου Στράτων;

## ΚΗΡΤΞ

σῆγα, κάθιζε.  
 τὸν βασιλέως ὀφθαλμὸν ἢ βουλὴ καλεῖ  
 ἐς τὸ πρυτανεῖον.

## ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτα δῆτ' οὐκ ἀγχόνη; 125  
 κᾶπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι;  
 τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.

112 βάμμα Σαρδιανικόν.] A red or purple dye. Sardis in Lydia, as also Caria and Mæonia were noted for their purple dyes. Cf. A.C. Apost. xvi. 14, and Hom. *Il.* δ. 141, where the blood on the fair skin of Menelaus is compared to the Mæonian dye on ivory. 'Black and blue' would be the dye we should naturally assign as produced by a drubbing. For this dye and another cf. *Pac.* 1174—6.

113 βασιλεὺς.] At this question

a gesture of dissent is made; at the next one of assent.

118 Κλεισθένης ὁ Σιβυρτίου.] Clisthenes was effeminate, *Nub.* 355, and beardless, *Eg.* 1374. Sibyrtius is said to have been a trainer at a palaestra.

127 τοὺς δὲ ξενίζειν οὐδέποτε γ' ἴσχει θύρα.] 'But to entertain them—the door is never a bar.' In strict construction after ξενίζειν we should expect *δεῖ ἐτολμῇ θύρα*, or something similar: for which is substituted the

ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.  
ἀλλ' Ἀμφίθεός μοι ποῦ 'στιν;

ΑΜΦΙΘΕΟΣ

οὔτοσὶ πάρα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ σὺ ταυτασὶ λαβὼν ὀκτὼ δραχμὰς  
σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῳ  
καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι·  
ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχῆνετε.

130

ΚΗΡΤΞ

προσίτω Θέωρος ὁ παρὰ Σιτάλκους.

ΘΕΩΡΟΣ

οδί.

ΔΙΚΑΙΟΠΟΛΙΣ

ἕτερος ἀλαζὼν οὗτος ἐσκηρύττεται.

135

ΘΕΩΡΟΣ

χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκη πολὺν,

ΔΙΚΑΙΟΠΟΛΙΣ

μὰ Δί' οὐκ ἂν, εἰ μισθὸν γε μὴ 'φeres πολὺν.

ΘΕΩΡΟΣ

εἰ μὴ κατένιψε χιόνι τὴν Θράκην ὅλην,  
καὶ τοὺς ποταμοὺς ἔπηξ'

ΔΙΚΑΙΟΠΟΛΙΣ

ὑπ' αὐτὸν τὸν χρόνον,

negative, οὐδέποτε γ' ἰσχει, 'never hinders, checks them.'

131 ποιῆσαι.] ποιῆσαι, Dind. ποιήσον, Elmsl. The active voice is necessary here, as Amphitheus is bidden to secure or bring about the treaty for another. But by changing the accent ποιῆσαι will be infinitive in imperative sense (as is often the case) and no further change from the MSS. required.

133 πρεσβεύεσθε.] 'Go on with your embassies.' Note the continuance expressed by the pres. imperat.

134 For Sitalces and Sadocus see Thuc. II. 29. For Theorus see *Nub.* 400, *Vesp.* 43. Thucydides does not name Theorus as ambassador.

139 ὑπ' αὐτόν.] Nauck's correction giving this to Dicæopolis is certainly right.



ὅτ' ἐνθαδὶ Θεόγνις ἡγωνίζετο.

140

τούτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον

καὶ δῆτα φιλαθήναιος ἦν ὑπερφύως,

ὑμῶν τ' ἐραστῆς ἦν ἀληθῆς, ὥστε καὶ

ἐν τοῖσι τοίχοις ἔγραφ', Ἀθηναῖοι καλοί.

ὁ δ' υἱὸς, δν Ἀθηναῖον ἐπεποιήμεθα,

145

ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων,

καὶ τὸν πατέρ' ἡντιβόλει βοηθεῖν τῇ πάτρᾳ·

ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων

στρατιὰν τοσαύτην ὥστ' Ἀθηναίους ἐρεῖν,

ὅσον τὸ χρήμα παρνόπων προσέρχεται.

150

## ΔΙΚΑΙΟΠΟΛΙΣ

κάκιστ' ἀπολοίμην, εἴ τι τούτων πείθομαι

ὦν εἶπας ἐνταυθὶ σὺ, πλὴν τῶν παρνόπων.

## ΘΕΩΡΟΣ

καὶ νῦν ὕπερ μαχιμώτατον Θρακῶν ἔθνος

ἔπεμψεν ὑμῖν.

## ΔΙΚΑΙΟΠΟΛΙΣ

τοῦτο μὲν γ' ἤδη σαφές.

## ΚΗΡΤΞ

οἱ Θράκες ἴτε δεῦρ', οὓς Θεώρος ἤγαγεν.

155

## ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἐστι τὸ κακόν;

## ΘΕΩΡΟΣ

Ὀδομάντων στρατός.

140 Θεόγνις.] Theognis' poetry is comically put as the cause of the snow-fall. Cf. *Theognis*. 170, Θεόγνις ψυχρὸς ὦν ψυχρῶς ποιεῖ.

144 Lovers were wont so to write up their mistresses' or favourites' names. Schol.

146 Young Sadocus, greedy of

the sausages eaten at the Apaturia, would have his father send help to Athens.

154 τοῦτο μὲν γ' ἤδη σαφές.] 'O yes, that's at once plain enough.' There is no doubt (he means) of the Thracians coming locust-like to eat up the good things of Attica.

## ΔΙΚΑΙΟΠΟΛΙΣ

ποίων Ὀδομάντων; εἶπέ μοι, τουτὶ τί ἦν;  
τίς τῶν Ὀδομάντων τὸ πέος ἀποτεθρίακεν;

## ΘΕΩΡΟΣ

τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῶ,  
καταπελτάσονται τὴν Βοιωτίαν ὅλην.

160

## ΔΙΚΑΙΟΠΟΛΙΣ

τοισδὶ δύο δραχμὰς τοῖς ἀπεψωλημένοις;  
ὑποστένοι μέντ' ὁ θρανίτης λεῶς,  
ὁ σωσίπολις. οἷμοι τάλας, ἀπόλλυμαι,  
ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος.  
οὐ καταβαλεῖτε τὰ σκόροδ' ;

## ΘΕΩΡΟΣ

ὦ μοχθῆρ' ἐγὼ σὺν,  
οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις ;

165

## ΔΙΚΑΙΟΠΟΛΙΣ

ταυτὶ περιελθεθ' οἱ πρυτάνεις πάσχοντά με  
ἐν τῇ πατρίδι καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων;  
ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν  
τοῖς Θραξὶ περὶ μισθοῦ λέγω δ' ὑμῖν ὅτι  
διοσημία 'στὶ καὶ ῥανὶς βέβληκέ με.

170

## ΚΗΡΤΞ

τούς Θραῆκας ἀπιέναι, παρεῖναι δ' εἰς ἔτην.  
οἱ γὰρ πρυτάνεις λύνουσι τὴν ἐκκλησίαν.

## ΔΙΚΑΙΟΠΟΛΙΣ

οἷμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα.

162 ὁ θρανίτης λεῶς.] The oarsman's daily pay was (acc. to Böckh) four obols. The Thracians here want 2 drachmæ = 12 obols.

166 ἐσκοροδισμένοις.] Cf. *Eq.* 494, ἡ ἀμεινον ὡ τῶν ἐσκοροδισμένους μάχη.

172 εἰς ἔτην.] L. and S. propose to write *ἐτην* in the sense of 'the day after to-morrow.' Some however take it here to mean the last day of the month.

ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὁδὶ  
χαῖρ', Ἀμφίθεε. 175

## ΑΜΦΙΘΕΟΣ

μήπω γε, πρὶν γ' ἂν στῶ τρέχων  
δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.

## ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔστιν;

## ΑΜΦΙΘΕΟΣ

ἐγὼ μὲν δευρό σοι σπονδὰς φέρων  
ἔσπευδον· οἱ δ' ὥσφροντο πρεσβυταὶ τινες  
Ἀχαρνικοὶ, στιπτοὶ γέροντις, πρίνινοι, 180  
ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι.  
ἔπειτ' ἀνέκραγον πάντες, ὦ μιαρώτατε,  
σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων;  
κὰς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων  
ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον καβόων. 185

## ΔΙΚΑΙΟΠΟΛΙΣ

οἱ δ' οὖν βοώντων ἀλλὰ τὰς σπονδὰς φέρεις;

## ΑΜΦΙΘΕΟΣ

ἔγωγέ φημι, τρία γε ταυτὶ γεύματα.  
αὐταὶ μὲν εἰσι πεντέτεϊς. γεῦσαι λαβών.

## ΔΙΚΑΙΟΠΟΛΙΣ

αἰβοῖ.

## ΑΜΦΙΘΕΟΣ

τί ἔστιν;

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἀρέσκουσιν μ', ὅτι

176 μήπω γε πρὶν γ' ἂν στῶ.] This, which is Bergk's, or πρὶν ἂν γε στῶ, Müller's reading, seems better than Meineke's. Dindorf's text violates the metre.

179 ὥσφροντο.] The samples of libation or truce were (we may sup-

pose) brought in leathern bottles, and the perfumes escaped. The various 'bouquets' of the liquor we learn in vv. 190, 192, 196.

189 αἰβοῖ.] 'Faugh!' used to mark disgust at an ill smell. Cf. *Eq.* 891, *Rac.* 15.

ὄξουσι πίττης καὶ παρασκευῆς νεῶν.

190

## ΑΜΦΙΘΕΟΣ

σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὄξουσι χαῦται πρέσβων ἐς τὰς πόλεις  
ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.

## ΑΜΦΙΘΕΟΣ

ἀλλ' αὐταὶ σπονδαὶ τριακοντούτιδες  
κατὰ γῆν τε καὶ θάλατταν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Διονύσια,

195

αὐται μὲν ὄξουσ' ἀμβροσίας καὶ νέκταρος,  
καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν,  
κὰν τῷ στόματι λέγουσι, βαῖν' ὅποι θέλεις.  
ταύτας δέχομαι καὶ σπένδομαι καὶ κπίομαι,  
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας·  
ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς  
ἄξω τὰ κατ' ἀγροὺς εἰσιὼν Διονύσια.

200

## ΑΜΦΙΘΕΟΣ

ἐγὼ δὲ φεύξομαί γε τοὺς Ἀχαρνέας.

## ΧΟΡΟΣ

τῇδε πᾶς ἔπου, δῖωκε, καὶ τὸν ἄνδρα πυνθάνου.

192—3. A ten years' truce would but mean embassies and levying of troops from unwilling and dilatory allies, and then renewal of war.

194 σπονδαί.] This, the MS. reading, seems defensible enough. For a line of similar rhythm see v. 37.

197 καὶ μὴ 'πιτηρεῖν.] Instead of continuing the sentence by καὶ τοῦ μὴ ἐπιτ. 'And of not keeping, &c.,' or καὶ οὐκ (ὄξουσι) τοῦ ἐπιτηρεῖν, he varies it by καὶ (λέγουσιν or ἐῶσι) μὴ 'πιτ. 'And bid or permit us not

to keep, &c.'

200—203. Elmsløy would like to place v. 203 after v. 200. He refers to *Ran.* 572—5, where, when the first hostess has said her say, the second breaks in with ἐγὼ δέ γε, and then the first again with ἐγὼ δέ. The 'But I' certainly has more force so than as a continuation of Dicæopolis' speech. Thus Amphitheus would first run off; then Dicæopolis would turn in to prepare for the feast; then come on the Acharnians and find no one.

τῶν ὁδοιπόρων ἀπάντων τῇ πόλει γὰρ ἄξιον 205  
 ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύσατε,  
 εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.  
 ἐκπέφευγ', οἴχεται φροῦδος. οἴμοι τάλας τῶν ἐτῶν των  
 ἐμῶν 210

οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, ὅτ' ἐγὼ φέρων ἀνθράκων  
 φορτίον

ἠκολούθουν Φαῦλλῳ τρέχων, ὧδε φαύλως ἂν ὁ 215  
 σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος  
 ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίζατο.

νῦν δ' ἐπειδὴ στερρὸν ἤδη τοῦμόν ἀντικνημίον  
 καὶ παλαιῷ Λακρατίδῃ τὸ σκέλος βαρύνεται, 220  
 οἴχεται. διωκτέος δέ· μὴ γὰρ ἐγχάνῃ ποτὲ  
 μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνέας.  
 ὅστις, ὦ Ζεῦ πάτερ καὶ θεοί, τοῖσιν ἐχθροῖσιν ἐσπεί-  
 σατο, 225

οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν  
 χωρίων

205 τῇ πόλει.] See note on v. 8.

206· μηνύσατε.] This, the reading of the Rav. MS. approved by Meineke, is preferable to μηνύετε.

212 Φαῦλλῳ.] Cf. Herod. VIII. 47. Phayllus was thrice Pythian victor, and (acc. to Scholiast) Olympian victor also. This epigram is quoted about him: πέντ' ἐπὶ πεντήκοντα πόδας πῆδησε Φαῦλλος, δισκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων. Cf. also *Vesp.* 1206, where however some think another Phayllus is meant. For old men in praise of their younger days cf. Hom. *Il.* η. 132—157, where Nestor tells of his youthful feats.

218 ἀπεπλίζατο.] Cf. Hom. *Od.* ζ. 318, εὐ δὲ πλίσσοντο πόδεςσι. Compare Virgil's 'sinuetque alterna volumina crurum' of the horse's trot, translated by Voss 'und erhebe die wechselnde Krümme der Schenkel.' The word probably belongs to the root whence πλέκω and Lat.

plico. ἀμφιπλῖξ is found in Soph. *Fr.* 338: δράκοντε θαιρὸν ἀμφιπλῖξ εἰληφότε, 'two serpents having grasped in their coils the axle.' L. and S. seem wrong in rendering it here 'long striding,' as also in the above-quoted passage of the *Odyssey*. In Theocr. xviii. 8, ποσσὶ περιπλίκτοις occurs with v. l. περιπλέκτοις.

220 Λακρατίδῃ.] The penult must be long. All the MSS. and the Scholiast write the simple ι; -είδης from the name Λακράτης is however more according to analogy: and so Meineke and others write it. He was an archon at Athens in the time of Darius. Schol.

221 ἐγχάνῃ.] ἐγχάνοι, Brunnck. Elmsl. Mein. and the optative may be preferable, cf. v. 893. The change from one to the other would be very easy in MS., the ι being adscript.

229 οἷσι κ.τ.λ.] Against whom from me war is swelling, war raised by my neighbourhood. χωρίων is

κούκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμπαγῶ 230  
 ὀξύς, ὀδυνηρὸς, \* \* \* ἐπίκωπος, ἵνα  
 μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.  
 ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε  
 καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὔρεθῇ ποτέ 235  
 ὡς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

## ΔΙΚΑΙΟΠΟΛΙΣ

εὐφημεῖτε, εὐφημεῖτε.

## ΧΟΡΟΣ

σῦγα πᾶς. ἠκούσατ', ἄνδρες, ἄρα τῆς εὐφημίας;  
 οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. ἀλλὰ δεῦρο πᾶς  
 ἐκποδῶν· θύσων γὰρ ἀνὴρ, ὡς ἔοικ', ἐξέρχεται. 240

## ΔΙΚΑΙΟΠΟΛΙΣ

εὐφημεῖτε, εὐφημεῖτε.  
 προῖτω 'ς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος·  
 ὁ Ξανθίας τὸν φαλλὸν ὀρθὸν στησάτω.

## ΓΥΝΗ

κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπαρξώμεθα.

## ΘΥΓΑΤΗΡ

ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν, 245  
 ἵν' ἔτνος καταχέω τοῦλατῆρος τουτουλί.

used several times in Aristophanes for 'the country, farm-lands, &c.' Cf. *Eq.* 1077, βότρυς τρώγουσιν ἐν τοῖς χωρίοις, and *Pac.* 1146, 1148.

231. Four syllables are wanting here, either (~~~~) before ὀξύς, or ~~~~ later. καὶ σκόλοψ ὀξύς, Klotz, because the Scholiast speaks of the practice of putting stakes (σκόλοπας) among vines by way of traps for trespassers. ὀξύς, ἐπίω θ' αἶμ' ἐπίκωπος, Bergk. 'and before I come upon them too as a sailor' (ἐπίκωπος = ναυτικός). Blaydes inserts ἀνιάρως. The whole passage is best taken as referring to the defence of

vineyards by thorns, briars, stakes, &c.; and then ἐπίκωπος will be 'up to the hilt, piercing them deeply.'

234 Βαλλήναδε.] 'Towards Peltington.' Pallene was a deme of Attica.

235 γῆν πρὸ γῆς.] Cf. *Æsch. Prom. Vinc.* 682, μάστιγι θεῖα γῆν πρὸ γῆς ἐλαύνομαι.

236 ἐμπλήμην.] The part. ἐμπλήμενος occurs *Vesp.* 984. Analogous optat. forms are κεκλήμην, μεμνήμην, κεκτῆμην.

237 εὐφ. εὐφ.] In *Thesm.* 295 a proclamation begins with εὐφημία 'στω twice uttered.

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶ μὴν καλὸν γ' ἔστ' ὦ Διόνυσε δέσποτα,  
 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ  
 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν  
 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια 250  
 στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι  
 καλῶς ξυνενεγκεῖν τὰς τριακοντούτιδας.

## ΓΤΝΗ

ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς  
 οἶσεις, βλέπουσα θυμβροφάγον. ὥς μακάριος 255  
 ὅστις σ' ὀπύσει, κἀκποιήσεται γαλᾶς  
 σοῦ μηδὲν ἡττον βδεῖν, ἐπειδὰν ὀρθρος ᾖ.  
 πρόβαινε, κὰν τῷ χλφ φυλάττεσθαι σφόδρα  
 μή τις λαθὼν σου περιτράγῃ τὰ χρυσία.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ξανθία, σφῶν δ' ἐστὶν ὀρθὸς ἐκτέος  
 ὁ φαλλὸς ἐξόπισθε τῆς κληφόρου 260  
 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν·  
 σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.  
 Φαλῆς, ἑταῖρε Βακχίου,  
 ξύγκωμε, νυκτοπεριπλάνη-  
 τε, μοιχέ, παιδεραστά, 265  
 ἔκτῳ σ' ἔτει προσεῖπον ἐς  
 τὸν δῆμον ἐλθὼν ἄσμενος,  
 σπονδὰς ποιησάμενος ἑμαν-  
 τῷ, πραγμάτων τε καὶ μαχῶν  
 καὶ Λαμάχων ἀπαλλαγείς. 270

250 τυχηρῶς.] Cf. *Thesm.* 301.

253 καλὴ καλῶς.] A favourite collocation of adjective and adverb. Cf. *Eg.* 189. See Donaldson's *New Cratylus*, 303.

264 νυκτοπεριπλάνητε.] 'Night loafer,' to borrow an expressive

American word of good German stock (from 'laufen').

266 ἔκτῳ σ' ἔτει.] See Introduction.

270 μαχῶν καὶ Λαμάχων.] Cf. v. 1071.

πολλῷ γάρ ἐσθ' ἥδιον, ὦ Φαλῆς Φαλῆς,  
κλέπτουσαν εὐρόνθ' ὠρικὴν ὕληφόρον,  
τὴν Στρυμοδώρου Θρᾷτταν ἐκ τοῦ Φελλέως,  
μέσσην λαβόντ', ἄραντα, κατα-  
βαλόντα καταγιγαρτίσαι,  
Φαλῆς Φαλῆς.

275

εἰάν μεθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης  
ἔωθεν εἰρήνης ῥοφήσει τρυβλίον·  
ἡ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

## ΧΟΡΟΣ

οὗτος αὐτός ἐστιν, οὗτος.  
βάλλε βάλλε βάλλε βάλλε,  
παῖε παῖ τὸν μιάρων.  
οὐ βαλεῖς, οὐ βαλεῖς;

280

## ΔΙΚΑΙΟΠΟΛΙΣ

Ἡράκλεις, τουτὶ τί ἐστι; τὴν χύτραν συντρίψετε.

## ΧΟΡΟΣ

σέ μὲν οὖν καταλεύσομεν, ὦ μιάρὰ κεφαλή.

285

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀντὶ ποίας αἰτίας, ὦ χαρνέων γεραίτατοι;

## ΧΟΡΟΣ

τουτ' ἐρωτᾷς; ἀναίσχυντος εἶ καὶ βδελυρὸς,  
ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος

290

273 Φελλέως.] Phelleus was a mountainous district of Attica. Cf. *Nub.* 71. L. and S. give φελλὸς as Macedonian for λίθος. The word appears in φελλεών, φελλάδας λίθος, and in ἀφελής, 'level' or 'stoneless.'

282 παῖε, παῖ.] Cf. *Eg.* 821, παῦ παῦ οὗτος. Photius says παῦ. τὸ παῦσαι λέγουσι μονοσυλλαβῶς.

If so, then why not παῖ. The MSS. give παῖε, παῖε. The ε might perhaps have been written, though in utterance suppressed. Some alter it here to παῖε, παῖ, and in the passage quoted read παῦ ὦ οὗτος.

285 σέ μὲν οὖν κατ.] 'Nay, 'tis you we'll stone.' It is not your pitcher but you that we are after.



σπεισάμενος εἶτα δύνασαι πρὸς ἔμ' ἀποβλέπειν.

## ΔΙΚΑΙΟΠΟΙΙΣ

ἀντὶ δ' ὧν ἐσπεισάμην οὐκ ἴστε· μᾶλλ' ἀκούσατε.

## ΧΟΡΟΣ

σοῦ γ' ἀκούσωμεν; ἀπολεῖ· κατὰ σε χώσομεν τοῖς  
λίθοις. 295

## ΔΙΚΑΙΟΠΟΙΙΣ

μηδαμῶς, πρὶν ἂν γ' ἀκούσῃτ'· ἀλλ' ἀνάσχεσθ', ὦγαθοί.

## ΧΟΡΟΣ

οὐκ ἀνασχῆσομαι· μηδὲ λέγε μοι σὺ λόγον·  
ὥς μεμίσσηκά σε Κλέωνος ἔτι μᾶλλον, ὅν 300  
κατατεμῶ τοῖσιν ἱππεῦσι καττύματα.  
σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακροὺς,  
ὅστις ἐσπείσω Λάκωνιν, ἀλλὰ τιμωρήσομαι.

## ΔΙΚΑΙΟΠΟΙΙΣ

ὦγαθοί, τοὺς μὲν Λάκωνας ἐκποδὼν ἐάσατε, 305  
τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπεισάμην.

## ΧΟΡΟΣ

πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν, εἴπερ ἐσπείσω γ' ἄπαξ  
οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένει;

## ΔΙΚΑΙΟΠΟΙΙΣ

οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκέλεμθα,  
οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων. 310

292 οὐκ ἴστε· μᾶλλ' ἀκούσατε.] This reading (Meineke's) seems as good as any. The MSS. give οὐκ ἴστε γ' ἀλλ', οὐκ ἴστετ'· ἀλλ', οὐκ ἴσατ'· ἀλλ'. οὐκ ἴστ' ἔτ'· Elmsl. but οὐτῶ is wanted, not οὐκέτι. οὐκ ἴστε μ'. Dobree. ἀκούσατ', ἀλλ' Hamaker, followed by Müller.

298 πρὶν ἂν γ'.] This seems the

best correction from the MS. πρὶν ἂν ἀκούσῃτε γ'.

301 καττύματα.] Cf. *Eg.* 313, 768. There is a propriety in thus dealing with the leather-seller. The threat was amply carried out in the Knights.

307 πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν.] 'And how can you any longer say (that you did it) well.'

## ΧΟΡΟΣ

οὐχ ἀπάντων, ὦ πανούργε; ταῦτα δὴ τολμᾶς λέγειν  
ἐμφανῶς ἤδη πρὸς ἡμᾶς; εἴτ' ἐγὼ σου φέλομαι;

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐχ ἀπάντων οὐχ ἀπάντων· ἀλλ' ἐγὼ λέγων ὅδι  
πόλλ' ἂν ἀποφήναιμ' ἐκείνους ἔσθ' ἢ καδικομένους.

## ΧΟΡΟΣ

τοῦτο τοῦπος δεινὸν ἤδη καὶ ταραξικάρδιον, 315  
εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,  
ὑπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων λέγειν.

## ΧΟΡΟΣ

εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὦ δημόται,  
μὴ οὐ καταξάινειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα; 320

## ΔΙΚΑΙΟΠΟΛΙΣ

οἷος αὖ μέλας τις ὑμῖν θυμάλῳς ἐπέξεσεν.  
οὐκ ἀκούσεσθ' οὐκ ἀκούσεσθ' ἐτέον, ὦ χαρνηδαί;

314 πόλλ' ἂν κ. τ. λ.] 'Could in many ways shew that there are points where they are even the aggrieved party.' καὶ ἄδ. even the sufferers, not only not the doers. καὶ here about=the Latin 'ultra,' for a striking instance of which see Tac. *Hist.* I. 71. 'Even' or 'actually' best renders it into English.

317 καὶν γε μὴ κ.τ.λ.] There is a sort of combination of two offers here. Dicæopolis means to say, 'If I don't prove my case, chop off my head;' and, 'I'll speak with my head on the block, and do you chop it off if I don't prove my case.' Translate, 'And if I don't, &c., why, I'll be content to speak with my head on the block (and then off it will go).'

318 τὴν κεφαλὴν ἔχων.] The dactyl is objectionable, though *Eccles.* 1156, τοῖς γελῶσι δ' ἡδέως διὰ τὸν γέλωα κρίνειν ἐμέ, seems another in-

stance. The MSS. agree in the present text. Several emendations are proposed. τ. δέρην, σφαγὴν. τὴν γε κ. σχῶν.

320 καταξάινειν.] Cf. Soph. *Aj.* 728, τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν. Also Eur. *Phæn.* 1145, Συρρί. 503, in the same sense. Here however there is the double meaning of carding and combing into a red coat, and of mauling and crushing into a bloody mass. The simple verb is used of scourging in Dem. *F. L.* 403, ξαίνει κατὰ τοῦ νώτου πολ-  
λάς.

321 θυμάλῳς ἐπέξεσεν.] Cf. Soph. *Œd. Col.* 434, ὀπήνικ' ἔξει θυμὸς μέλας would suit either θυμὸς or θυμάλῳς. Cf. μέλαινα καρδία, Pind. *Fr.* 88. κελαινόφρων, Æsch. 'How fierce, good colliers, your dark choler glows.'

322 ὦ χαρνηδαί.] He uses the pa-

## ΧΟΡΟΣ

οὐκ ἀκουσόμεσθα δῆτα

## ΔΙΚΑΙΟΠΟΛΙΣ

δεινά τᾶρα πείσομαι.

## ΧΟΡΟΣ

ἐξολοίμην, ἣν αἰκούσω.

## ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὠχαρνικοί.

## ΧΟΡΟΣ

ὥς τεθνήξων ἴσθι νυνί.

## ΔΙΚΑΙΟΠΟΛΙΣ

δῆξομᾶρ' ὑμᾶς ἐγώ. 325

ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους·  
ὥς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάξω λαβών.

## ΧΟΡΟΣ

εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦπος, ἄνδρες δημόται,  
τοῖς Ἀχαρνικοῖσιν ἡμῖν; μὼν ἔχει του παιδίον  
τῶν παρόντων ἔνδον εἴρξας; ἢ πὶ τῷ θρασύνεται; 330

## ΔΙΚΑΙΟΠΟΛΙΣ

βάλλετ', εἰ βούλεσθ'. ἐγὼ γὰρ τουτονὶ διαφθερῶ.  
εἴσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.

## ΧΟΡΟΣ

ὥς ἀπωλόμεσθ'. ὁ λάρκος δημότης ὅδ' ἔστ' ἐμός.  
ἀλλὰ μὴ δράσης ὁ μέλλεις· μηδαμῶς, ὦ μηδαμῶς.

tronymic with politic intent to soothe by a respectful address. Schol.

330 ἐπὶ τῷ θρασύνεται;] 'Resting on what, on the strength of what?'

331. The stealing of the coal-basket is a sort of parody on Telephus' stealing of the infant Orestes, to induce the Greeks to cure him. For a similar imitation cf. *Thesm.*

690 sqq.

334 μηδαμῶς.] The chorus now sing the same song that Diceopolis did above (v. 324); and he retorts ὥς ἀποκτενῶ κέκραχθ' for their ὥς τεθνήξων ἴσθι νυνί ὥς ἀπ. κ. 'With assurance that I shall kill him, cry away,' i. e. 'Cry away, but I shall kill him all the same.'

## ΔΙΚΑΙΟΠΟΙΣ

ὥς ἀποκτενῶ, κέκραχθ'· ἐγὼ γὰρ οὐκ ἀκούσομαι. 335

## ΧΟΡΟΣ

ἀπολεῖς ἄρ' ὀμήλικα τόνδε φιλανθρακέα;

## ΔΙΚΑΙΟΠΟΙΣ

οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἠκούσατε.

## ΧΟΡΟΣ

ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τὸν τε Λακε-  
δαιμόνιον αὐτὸν ὃ τι τῷ τρόπῳ σουστὶ φίλον  
ὥς τόδε τὸ λαρκίδιον οὐ προδώσω ποτέ. 340

## ΔΙΚΑΙΟΠΟΙΣ

τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε.

## ΧΟΡΟΣ

οὔτοιί σοι χαμαί, καὶ σὺ κατάθου πάλιν τὸ ξίφος.

## ΔΙΚΑΙΟΠΟΙΣ

ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνται που λίθοι.

## ΧΟΡΟΣ

ἐκσέσεισται χαμᾶζ'. οὐχ ὀρᾶς σειδόμενον;  
ἀλλὰ μὴ μοι πρόφασιν, ἀλλὰ κατάθου τὸ βέλος. 345

336 ἄρ' ὀμήλικα.] ἄρα τὸν ἡλικά MSS. The verse should probably correspond to v. 285. Dindorf gives βᾶ for ἄρα, which is hardly Attic. The reading in the text is Reisig's approved by Meineke. The Scholiast gives two explanations. 1. You'll be the death of me the basket's mate (if you do for the basket). 2. You will then destroy the basket, my mate. The latter seems the more moving appeal. 'You will then after all (ἄρα) destroy my dear old coal-loving mate here.' The basket is ὀμήλιξ or ἡλιξ as having begun its basket life with the Acharnian's collier life. And to a coal-basket coals

may be said to be near and dear (φίλοι).

338 ἀλλὰ νυνὶ...φίλον.] 'But now speak, if you like, and even of the Lacedæmonian himself say whatever suits your humour.' The old reading may be kept with this rendering. Dicaeopolis had not said the Lacedæmonians were φίλοι to him, only that they were ἀδικούμενοι: indeed in v. 509 he says that he hates them. Some editors omit the τε after τὸν (which spoils the agreement of v. 338 with v. 344), and most follow the Ravenna MS. and take φίλοι rather than φίλον.

ὥς ὅδε γε σειστὸς ἅμα τῇ στροφῇ γίγνεται

## ΔΙΚΑΙΟΠΟΙΣ

ἐμέλλετ' ἄρ' ἅπαντες ἀνασεῖν βοήν,

ὀλίου τ' ἀπέθανον ἄνθρακες Παρνήσιοι,

καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.

ὑπὸ τοῦ δέους δὲ τῆς μαρίλης μοι συχνήν

350

ὁ λάρκος ἐνετίλησεν ὥσπερ σηπία.

δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι

τὸν θυμὸν ἀνδρῶν ὥστε βάλλειν καὶ βοᾶν

ἐθέλειν τ' ἀκούσαι μὴδὲν ἴσον ἴσφ φέρον,

355

ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν

ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω

καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.

## ΧΟΡΟΣ

τί οὖν οὐ λέγεις ἐπίξηνον ἐξευεγκῶν θύραζ

ὅ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις;

360

344 ἐκόςσεισται.] Sc. ὁ τρίβων.

346 ἅμα τῇ στροφῇ.] Either the turning of the chorus in their dance, or (as Reiske says) the turning inside out of their aprons.

347 ἐμέλλετ' ἄρ' ἅπ. d. β.] For the use of ἄρα with μέλλειν cf. *Nub.* 1301.

*Vesp.* 460. In *Ran.* 268 ἄρα is similarly used. The sense is, 'I thought I should make you...' But how ἀνασεῖν should be taken is disputed.

Some would alter to ἀνήσειν τῆς βοῆς or ἀνασχῆσειν βοήν. There can be little doubt about the genuineness of ἀνασεῖν: for ἐκόςσεισται and σειστὸς evidently lead up to and suggest the compound ἀνασεῖν to Dicæopolis, though in a somewhat different sense. ἀνασεῖν is 'to hold up and shake,' generally in a threatening manner or with great show. In the passage of Demosthenes referred to by L. and S. and Dindorf (*εἰσαγγελίαν ἀνασεύσας* Dem. 784. 22) it is used of one who after much noisy show of an impeachment let it drop.

Here with βοήν it seems to mean 'to raise noisily a cry:' with evident reference to σειστὸς in the preceding line. The Chorus say, 'See! we've shaken our aprons empty.' Dicæopolis rejoins, 'Shake! ah! I thought I should make you shake and shout to save your coals: and they were within an ace of destruction.'

350 τῆς μαρίλης συχνήν.] So in *Pac.* 167, τῆς γῆς πολλήν.

354 ἴσον ἴσφ φέρον.] 'That bears (or admits of) a fair half (of water) to the half (of wine); that is, 'that gives a fair and equal share to either side.' The metaphor seems suggested by ὀμφακίαν. φέρειν is used of wine 'to bear, to stand, admit of (a certain proportion of water).' Cf. *Eg.* 1187. Δ. ἔχε καὶ πτεῖν κεκραμένον τρία καὶ δύο. Δ. ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς. For the same mixture ('half-and-half') which we have here, cf. *Plut.* 1132.

359—363. To these lines answer 385—392. τί...εἰσδέξεται.

πάνυ· γὰρ ἐμέγε πόθος ὃ τι φρονεῖς ἔχει,  
ἀλλ' ἥπερ αὐτὸς τὴν δίκην διωρίσω,  
θεὶς δεῦρο τοῦ πίζηνον ἐγχείρει λέγειν.

365

## ΔΙΚΑΙΟΠΟΙΔΙΣ

ἰδοὺ θέασαι, τὸ μὲν ἐπίζηνον τοδὶ,  
ὁ δ' ἀνὴρ ὁ λέγων οὐτοσὶ τυννουτοσί·  
ἀμέλει μὰ τὸν Δι' οὐκ ἐνασπιδώσομαι,  
λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ  
καίτοι δέδοικα πολλά· τοὺς τε γὰρ τρόπους 370  
τοὺς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα  
ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν  
ἀνὴρ ἀλαζὼν καὶ δίκαια κᾶδिका·  
κᾶνταῦθα λανθάνουσ' ἀπεμπολῶμενοι  
τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς ὅτι 375  
οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφω δακεῖν,  
αὐτὸς τ' ἐμαντὸν ὑπὸ Κλέωνος ὑπαθον  
ἐπίσταμαι διὰ τὴν πέρυσι κωμωδίαν.  
εἰσελκύσας γάρ μ' ἐς τὸ βουλευτήριον  
διέβαλλε καὶ ψευδῇ κατεγλώττιζέ μου 380  
κακυκλοβόρει κᾶπλυνεν, ὥστ' ὀλίγου πάνυ  
ἀπωλόμην μολυνοπραγμονούμενος.  
νῦν οὖν με πρῶτον πρὶν λέγειν ἔασατε  
ἐνσκευάσασθαι μ' οἷον ἀθλιώτατον.

## ΧΟΡΟΣ

τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις τριβάς; 385  
λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου

361 πόθος ὃ τι φρονεῖς.] 'A longing for what you think,' i.e. for it to be spoken out.

367 τυννουτοσί.] Cf. *Eq.* 1220, ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτοσί.

372 ἐάν τις εὐλογῇ... καὶ δίκαια κᾶδिका.] Plato in the *Menexenus* (235 A) speaks of the Athenians' pleasure in having their ears tickled by orators, οἱ οὕτω καλῶς ἐπαινοῦσιν ὥστε καὶ τὰ προσόντα καὶ τὰ μὴ περὶ ἐκάστου λέγοντες γοητεύουσιν ἡμῶν τὰς ψυχὰς.

375 γερόντων κ.τ.λ.] This litigious mania is dealt with in the *Wasps*.

377 αὐτὸς τ' ἐμαντὸν κ.τ.λ.] Here Dicaeopolis evidently represents the poet; whom Cleon had prosecuted after his play of the *Babylonians*. But whether Callistratus (in whose name the play came out) or Aristophanes himself was prosecuted is not quite certain. See Introduction. Cf. also v. 502, 659 sqq.

380 ἐμοῦ γ' ἔνεκα.] 'For aught I care,' 'for me,' as we use *for* in

σκοτοδασυπυκνότητά τιν' Ἀἶδος κυνήην  
εἶτ' ἐξάνουγε μηχανὰς τὰς Σισύφου,  
ὥς σκῆψιν ὄγων οὗτος οὐκ ἐσδέξεται.

390

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦρα ὅτιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν,  
καί μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην.  
παῖ παῖ.

## ΚΗΦΙΣΟΦΩΝ

τίς οὗτος;

## ΔΙΚΑΙΟΠΟΛΙΣ

ἔνδον ἔστ' Εὐριπίδης;

395

## ΚΗΦΙΣΟΦΩΝ

οὐκ ἔνδον ἔνδον ἐστὶν, εἰ γνώμην ἔχεις.

## ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔνδον, εἶτ' οὐκ ἔνδον;

## ΚΗΦΙΣΟΦΩΝ

ὀρθῶς, ὦ γέρον.

ὁ νοῦς μὲν ἔξω ξυλλέγων ἐπύλλια  
οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ  
τραγωδίαν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισμακάρι' Εὐριπίδη,

400

ὅθ' ὁ δοῦλος οὕτως σοφῶς ὑποκρίνεται.  
ἐκκάλεσον αὐτόν.

some phrases. 'Mea causa' in Latin is similarly used. Mea quidem hercle causa vidua vivito vel usque dum regnum optinebit Jupiter. *Plant. Menachm.* v. 1. 27.

Ἰερωνύμου.] A dithyrambic poet, son of Xenophantus, of hirsute person.

390 Ἀἶδος κυνήην.] Cf. *Il.* c. 845, αὐτὰρ Ἀθήνη δὴν Ἀἶδος κυνέην μὴ μιν ἴδοι βριμὸς Ἀρης, and *Hes. Scut. Herc.* 226, δεινὴ δὲ περὶ κροτάφοι-

σιν ἀνακτος κεῖτ' Ἀἶδος κυνέη νυκτὸς ζόφον αὐτὸν ἔχουσα. Hence it appears that this helmet rendered its wearer invisible.

396 οὐκ ἔνδον ἔνδον ἐστὶν.] Cf. *Eur. I. T.* 512, φεύγω τρόπον γε δὴ τιν' οὐχ ἐκὼν ἐκὼν; also *Alcest.* 521. *Phæn.* 297.

399 ἀναβάδην.] 'Upstairs.' Cf. v. 409.

401. What must the master be when the man is so cute?

ΚΗΦΙΣΟΦΩΝ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅμως.

οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κήψω τὴν θύραν.

Εὐριπίδη, Εὐριπίδιον,

ὑπάκουσον, εἴπερ πάποτ' ἀνθρώπων τινί.

Δικαίopolis καλεῖ σε Χολλίδης, ἐγώ.

405

ΕΥΡΙΠΙΔΗΣ

ἀλλ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἐκκυκλήθητ'.

ΕΥΡΙΠΙΔΗΣ

ἀλλ' ἀδύνατον.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ὅμως.

ΕΥΡΙΠΙΔΗΣ

ἀλλ' ἐκκυκλήσομαι καταβαίνειν δ' οὐ σχολή.

ΔΙΚΑΙΟΠΟΛΙΣ

Εὐριπίδη,

ΕΥΡΙΠΙΔΗΣ

τί λέλακας;

ΔΙΚΑΙΟΠΟΛΙΣ

ἀναβύδην ποιεῖς,

ἐξὸν καταβάδην οὐκ ἐτὸς χωλοὺς ποιεῖς.

410

402 ἀλλ' ἂν. ἀλλ' ὅμως.] 'C. Nay, I can't. D. Nay, can't or not, you must.'

405 ὑπάκουσον.] Cf. *Vesp.* 273. Act. Apost. xli. 13.

406 Χολλίδης.] This deme was of the Ægean tribe. Schol., Meineke, and others prefer the form Χολλίδης.

δης as found in inscriptions. Meineke also reads καλῶ.

408 ἐκκυκλήθητ'.] See L. and S. on ἐκκύκλημα, and *Dict. Ant.* p. 405.

411 οὐκ ἐτὸς χωλοὺς ποιεῖς.] You may well make your characters lame when they have to tumble down from your upstairs room.



ἀτὰρ τί τὰ ῥάκι' ἐκ τραγωδίας ἔχεις,  
 ἐσθῆτ' ἐλεινὴν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.  
 ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδη,  
 δός μοι ῥακίον τι τοῦ παλαιοῦ δράματος. 415  
 δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν  
 αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει.

## ΕΤΡΙΠΙΔΗΣ

τὰ ποῖα τρύχη; μῶν ἐν οἷς Οἶνενδς ὁδὶ  
 ὁ δύσποτμος γεραιὸς ἡγωνίζετο;

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ Οἶνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου. 420

## ΕΤΡΙΠΙΔΗΣ

τὰ τοῦ τυφλοῦ Φοίνικος;

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Φοίνικος, οὐ,  
 ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος.

## ΕΤΡΙΠΙΔΗΣ

ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων;  
 ἀλλ' ἦ Φιλοκτήτου τὰ τοῦ πτωχοῦ λέγεις;

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ, ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου. 425

## ΕΤΡΙΠΙΔΗΣ

ἀλλ' ἦ τὰ δυσπινῇ θέλεις πεπλώματα  
 ἂ Βελλεροφόντης εἶχ' ὁ χωλὸς οὐτοσί;

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐ Βελλεροφόντης· ἀλλὰ κάκεινος μὲν ἦν

418. Ceneus and the rest were heroes in plays of Euripides. The climax of raggedness seems to have been reached in Telephus. Yet Euripides himself seems to have been specially proud of this play. Cf. *Ran.* 860—4, where he offers all his

plays for strict examination and not least among them his Telephus (κατὰ μάλα τὸν Τηλέφον), and Horace (*Art. Poet.* 96) rather commends it.

425 πτωχιστέρου.] An analogous form is λαλίστερος, *Ran.* 91; λαλιστατος, Eur. *Cycl.* 315.

χωλός, προδαιτῶν, στωμύλος, δευὸς λέγειν.

ΕΤΡΙΠΠΑΗΣ

οἷδ' ἄνδρα, Μυσὸν Τηλέφον.

ΔΙΚΑΙΟΠΟΛΙΣ

ναί, Τηλέφον

430

τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.

ΕΤΡΙΠΠΑΗΣ

ὦ παῖ, δὸς αὐτῷ Τηλέφον ρακώματα.

κεῖται δ' ἄνωθεν τῶν Θεοστείων ρακῶν,

μεταξὺ τῶν Ἴνου.

ΚΗΦΙΣΟΦΩΝ

ἰδοὺ ταυτὶ λαβέ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ.

435

[ἐνσκευάσασθαί μ' οἶον ἀθλιώτατον.]

Εὐριπίδη, 'πειδήπερ ἐχαρίσω ταδί,

κάκεινά μοι δὸς τὰκόλουθα τῶν ρακῶν,

τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον.

δεῖ γάρ με δόξαι πτωχὸν εἶναι τήμερον,

440

εἶναι μὲν ὅσπερ εἰμι, φαίνεσθαι δὲ μὴ

τοὺς μὲν θεατὰς εἰδέναι μ' ὅς εἰμ' ἐγὼ,

τοὺς δ' αὖ χορευτὰς ἡλιθίους παρεστάναι,

ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.

ΕΤΡΙΠΠΑΗΣ

δώσω· πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί.

445

430 ναί Τηλέφον.] Dicæopolis echoes the word 'Telephus' in the same case. 'Yes (you know him right enough in saying) Telephus.'

434 μεταξὺ τῶν Ἴνου.] Sc. καὶ τῶν Θεοστείων. Cf. *Av.* 187, ἐν μέσῳ δὴ-  
πουθεν ἄῃρ ἐστὶ γῆς (sub. καὶ οὐρανοῦ).

435 ὦ Ζεῦ διόπτα, κ.τ.λ.] 'O Zeus who seest right through and over all, with a reference to the fragmentary state of the rags which can

be seen through and over every way. The line rather sounds as if it might be from some tragedy.

440 δεῖ γάρ με κ.τ.λ.] Two lines from the *Telephus*. Schol.

444 σκιμαλίσω.] This word seems to mean 'to snap the fingers at' rather than 'to fillip,' as L. and S. give it, as far as one can judge from the Scholiast on *Pac.* 549, and the requirements of the two passages.

## ΔΙΚΑΙΟΠΟΙΣ

εὐδαιμονοίης, Τηλέφῳ δ' ἀγῶ φρονῶ.  
 εὖ γ' οἶον ἦδη ῥηματίων ἐμπίπλαμαι.  
 ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.

## ΕΥΡΙΠΙΔΗΣ

τουτὶ λαβὼν ἄπελθε λατῶν σταθμῶν.

## ΔΙΚΑΙΟΠΟΙΣ

ὦ θύμ', ὀρᾷς γὰρ ὡς ἀπωθοῦμαι δόμων,  
 πολλῶν δεόμενος σκευαρίων· νῦν δὲ γενοῦ  
 γλίσχρος προσαιτῶν λιπαρῶν τ'. Εὐριπίδῃ,  
 δὸς μοι σπυρίδιον διακεκαυμένον λύχνῳ. 450

## ΕΥΡΙΠΙΔΗΣ

τί δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος;

## ΔΙΚΑΙΟΠΟΙΣ

χρέος μὲν οὐδὲν, βούλομαι δ' ὅμως λαβεῖν. 455

## ΕΥΡΙΠΙΔΗΣ

λυπηρὸς ἴσθ' ὦν κάποχώρησον δόμων.

## ΔΙΚΑΙΟΠΟΙΣ

φεῦ  
 εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.

## ΕΥΡΙΠΙΔΗΣ

ἄπελθε νῦν μοι.

446 εὐδαιμονοίης.] From the *Telephus* again. The Scholiast gives the line *καλῶς ἔχοιμι, κ.τ.λ.*; Athenæus has *εὖ σοι γένοιτο...νοῶ*. Perhaps this hardly warrants our changing the text (as Meineke and others do), for what the context in the play was we do not know: and the meaning here seems purposely obscure. Having said 'May'st thou prosper,' Dicæopolis then recollects Euripides' line, and gives the end of it, 'but for Telephus I know what,'

neither understanding it, nor meaning it to be understood, but as a good *ρημάτιον*. For he goes on to say, 'Bravo! what subtle phrases I'm becoming full of.'

453. They used to carry their candles in a sort of basket: and an old basket with a hole burnt in it by this means would be a mark of wretched poverty.

455 *χρέος κ.τ.λ.*] A nice Euripidean distinction between 'need' and 'wish.'

## ΔΙΚΑΙΟΠΟΛΙΣ

μᾶλλά μοι δὸς ἐν μόνον  
κοτυλίσκιον τὸ χεῖλος ἀποκεκρουμένον.

## ΕΥΡΙΠΙΔΗΣ

φθείρου λαβὼν τόδ' ἴσθ' ὀχληρὸς ὦν δόμοις. 460

## ΔΙΚΑΙΟΠΟΛΙΣ

οὔπω μὰ Δι' οἷσθ' οἷ' αὐτὸς ἐργάζει κακά.  
ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,  
δὸς μοι χυτρίδιον σφογγίῳ βεβυσμένον.

## ΕΥΡΙΠΙΔΗΣ

ἄνθρωπ', ἀφαιρήσει με τὴν τραγῳδίαν.  
ἄπελθε ταυτηνὶ λαβὼν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀπέρχομαι.

465

καίτοι τί δράσω; δεῖ γὰρ ἑνὸς, οὐ μὴ τυχὼν  
ἀπόλωλ'. ἄκουσον, ὦ γλυκύτατ' Εὐριπίδη·  
τουτὶ λαβὼν ἄπειμι κού πρόσειμ' ἔτι  
ἐς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.

## ΕΥΡΙΠΙΔΗΣ

ἀπολείς μ'. ἰδοὺ σοι. φροῦδά μοι τὰ δράματα. 470

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐκέτ', ἀλλ' ἄπειμι. καὶ γὰρ εἰμ' ἄγαν  
ὀχληρὸς, οὐ δοκῶν με κοιράνους στυγεῖν.  
οἷμοι κακοδαίμων, ὡς ἀπόλωλ'. ἐπελαθόμεν  
ἐν ᾧπέρ ἐστι πάντα μοι τὰ πράγματα.  
Εὐριπίδιον ὦ γλυκύτατον καὶ φίλτατον, 475

461 οὔπω κ.τ.λ.] 'You know not yet what ills you are working' either 'in refusing me,' or (which is perhaps his more real meaning) 'in your sorry tragedies.' Meineke puts a stop after μὰ Δι', understanding ἀπέρχομαι with οὔπω.

464 ἀφ. με τὴν τραγῳδίαν.] For, take away the rags and externals,

and nothing of tragedy remains. This is the implied conclusion.

472 οὐ δοκῶν με κ. σ.] 'Not thinking (reflecting) that the princes hate me.' A line from the *Telephus* or, as some say, the *Æneus*. κοιράνους, 'the princes, the great,' i. e. Euripides.

κάκιστ' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,  
πλὴν ἐν μόνον, τουτὶ μόνον τουτὶ μόνον,  
σκάνδικά μοι δὺς, μητρόθεν δεδεγμένος.

## ΕΥΡΙΠΙΔΗΣ

ἀνὴρ ὑβρίζει· κλεῖε πηκτὰ δωμάτων.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ θύμ', ἄνευ σκάνδικος ἐμπορευτέα. 480  
ἂρ' οἷσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,  
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν;  
πρόβαινε νῦν, ὦ θυμέ· γραμμὴ δ' αὐτή.  
ἔστηκας; οὐκ εἰ καταπιὼν Εὐριπίδην;  
ἐπήνεσ' ἄγε νυν, ὦ τάλαινα καρδία, 485  
ἅπελθ' ἐκείσε, κᾶτα τὴν κεφαλὴν ἐκεί  
παράσχεις, εἰποῦσ' ἅττ' ἂν αὐτῇ σοι δοκῇ.  
τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας.

## ΧΟΡΟΣ

τί δράσεις; τί φήσεις; ἀλλ' ἴσθι νυν 490  
ἀναίσχυντος ὦν σιδηροῦς τ' ἀνὴρ,  
ὅστις παρασχὼν τῇ πόλει τὸν αὐχένα  
ἅπασι μέλλεις εἰς λέγειν τᾶναντία.  
ἀνὴρ οὐ τρέμει τὸ πρῶγμ'. εἰά νυν,  
ἐπειδήπερ αὐτὺς αἰρεῖ, λέγε. 495

## ΔΙΚΑΙΟΠΟΛΙΣ

μή μοι φθονήσῃτ', ἄνδρες οἱ θεώμενοι,  
εἰ πτωχὸς ὦν ἔπειτ' ἐν Ἀθηναίοις λέγειν  
μέλλω περὶ τῆς πόλεως, τρυγῶδιαν ποιῶν.

478 σκάνδικα.] Cf. *Eg.* 19. *Ran.* 840. Euripides' mother was a herb-seller.

483 γραμμὴ δ' αὐτή.] 'This is the scratch, and up to it you must come. Here γραμμὴ is the starting line, not (as in Pind. *Pyth.* IX. 208) the goal.

484 καταπιὼν.] 'Having drunk down Euripides,' and so being thoroughly soaked and steeped in

him.

485 ἐπήνεσ'.] 'Thank you, that's right,' his soul now beginning to shew signs of plucking up courage and going.

489 ἄγαμαι καρδίας.] Cf. Eur. *Rhes.* 243, ἄγαμαι λήματος.

496 μή μοι.] μή μοι φθονήσῃτ' ἄνδρες 'Ελλήνων ἄκροι εἰ πτωχὸς ὦν τέτληκ' ἐν ἐσθλοῖσιν λέγειν. Eur. *Tril.*

τὸ γὰρ δίκαιον οἶδε καὶ τρυγῳδία.  
 ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.  
 οὐ γάρ με νῦν γε διαβαλεῖ Κλέων ὅτι  
 ξένων παρόντων τὴν πόλιν κακῶς λέγω.  
 αὐτοὶ γὰρ ἐσμεν οὐπὶ Ληναίῳ τ' ἀγῶν,  
 κοῦπω ξένοι πάρεσιν οὔτε γὰρ φόροι 505  
 ἤκουσιν οὔτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι  
 ἀλλ' ἐσμέν αὐτοὶ νῦν γε περιεπτισμένοι  
 τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω.  
 ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,  
 καὐτοῖς ὁ Ποσειδῶν, οὐπὶ Ταινύρῳ θεός, 510  
 σείσας ἅπασιν ἐμβάλοι τὰς οἰκίας  
 καί μοι γάρ ἐστιν ἀμπέλια κεκομμένα.

503 ξένων κ. τ. λ.] This charge Cleon had brought against our author after 'the Babylonians;' which were acted at the Great Dionysia, when many strangers were present, for that feast was the pay-day for the allies' tribute.

507, 508. ἀλλ' ἐσμέν ... λέγω.] There is a puzzling difficulty here. *περιεπτισμένοι* seems to mean 'winnowed,' i. e. cleared from chaff, and therefore cleared from *μέτοικοι*, who are expressly said to be to the citizens as chaff to grain. But if *μέτοικοι* here means 'the resident aliens,' we cannot well believe them to have been excluded from the Lenæa. For we do not know that even foreigners were so by any law; indeed, it is presumable they were not (cf. Thuc. II. 39, οὐκ ἔστιν ὅτε ξενηλασίαις ἀπεργόμεν τινα, κ. τ. λ.), though they had no special call to be there as at the Great Dionysia, and therefore would not be there in any numbers. Further, of the *μέτοικοι* the Scholiast (on *Plutus* 953) says that they might at the Lenæa (but not at the Great Dionysia) even be members of the chorus. *μέτοικοι* then (in the technical sense of the word) were present. And to an Athenian audience the word cannot easily have been meant

otherwise. Yet to explain the passage the choice seems to lie between taking *μετοίκους* to mean generally 'visitors, strangers,' and taking *περιεπτισμένοι* to mean not 'cleared from chaff,' but 'cleared from straw, &c. and everything but chaff.' It is true that Hesychius explains *περιεπτ.* by *περιεξεσμένοι, περιεκαθαρμένοι*; and this is natural enough, as the uses of the compound word seem chiefly metaphorical: but to exclude chaff from the things of which grain is cleared by the operation denoted by *πρίσσειν* seems hardly natural. Meineke, following Dobree and Valckenær, rejects the verse. The two renderings will be these 'clean-winnowed, for visitors I call the chaff of citizens.' Or 'plucked from around the stalk or straw (that is 'cleared of ξένοι'), &c., for metoecs I call chaff of citizens,' and they of course are here with us, as chaff is with grain.

510, 511 καὐτοῖς...οἰκίας.] Elmsley refers to Thuc. I. 128 for an earthquake thought to be sent by Poseidon on Tænarus, and to Thuc. III. 87, 89, for other earthquakes shortly before this time, which might make the Lacedæmonians now apprehensive of such disaster.

ἀτὰρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,  
 τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα;  
 ἡμῶν γὰρ ἄνδρες, οὐχὶ τὴν πόλιν λέγω, 515  
 μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,  
 ἀλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα,  
 ἄτιμα καὶ παράσημα καὶ παράξενα,  
 ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια  
 κεῖ που σίκνουν ἴδοιεν ἢ λαγῳδιον 520  
 ἢ χοιρίδιον ἢ σκόροδον ἢ χονδρούς ἄλας,  
 ταῦτ' ἦν Μεγαρικὰ κάππεπρατ' αὐθήμερόν.  
 καὶ ταῦτα μὲν δὴ σμικρὰ κάπιχώρια,  
 πόρην δὲ Σιμαίθαν ἴοντες Μέγαράδε  
 νεανίαι κλέπτουσι μεθυσοκότταβοι 525  
 καὶ οἱ Μεγαρῆς ὀδύναις πεφυσυγγωμένοι  
 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο·  
 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη  
 ἢ Ἐλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.  
 ἐντεῦθεν ὀργῇ Περικλῆς οὐλύμπιος 530

514. For the Megarian affair, cf. Thuc. I. 103, 105, 139. The Megarians were first with the Lacedæmonians, then joined the Athenians, then revolted from them; and from that time the Athenians were bitter against them. Cultivation of sacred and debateable land, receiving of Athenian runaways, and the death of a herald, Anthemocritus, were the grievances.

515 τὴν πόλιν.] 'Not the state, mind you!' for it was for disparaging 'the state' (v. 503) he had been attacked.

517 μοχθηρὰ κ.τ.λ.] 'Sorry, worthless,' perhaps as common a sense of the word as the moral sense 'actively vicious.' Cf. *Eq.* 316, μοχθηροῦ βόου. The adjectives which follow are applicable to coin. παρακ. unevenly stamped; on which the die has fallen towards the side, not full and true in the coin's centre. ἄτιμα 'no longer current:' to illustrate this, cf. *Eccl.* 816—821. παράσημα, 'with

the mark or stamp actually wrong,' παράξενα, 'wrong and foreign coin,' with an implied charge of ξένα against these men.

519 χλανίσκια.] From Xen. *Mem.* II. 7. 6, we gather that cloak-making was a specialty of the Megarians.

521 χονδρούς ἄλας.] ἄλας, the reading of MS. Rav., for vulg. ἄλδς is required by Attic usage: and it seems then better to write χονδρούς, oxytone, as an adjective. Cf. Aristot. *Probl.* XXI. 9, διὰ τὸ ἀραιὸν εἶναι καὶ χονδρόν (of meal).

526 πεφυσ.] Megarian garlic was specially noted. Cf. *Pac.* 250. Cf. *Eq.* 494 for the use of garlic in priming cocks for a fight.

530 οὐλύμπιος.] This surname (given to Pericles for his munificence, power, or eloquence) leads on to ἡσπρατ' ἐβρόντα, as qualities of Homer's Ὀλύμπιος ἀστεροπητής. Cf. Cic. *Or.* 29. Pericles, ... ab Aristophane poeta fulgere, tonare, permiscere Græciam dictus.

ἥστραπτ', ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,  
 ἐτίθει νόμους ὥσπερ σκόλια γεγραμμένους,  
 ὡς χρὴ Μεγαρέας μήτε γῇ μήτ' ἐν ἀγορᾷ  
 μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ μένειν.  
 ἐντεῦθεν οἱ Μεγαρῆς, ὅτε δὴ 'πείνων βάδην, 535  
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως  
 μεταστραφείη τὸ διὰ τὰς λαικαστρίας  
 κοῦκ ἠθέλομεν ἡμεῖς δεομένων πολλάκις.  
 κἀντεῦθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.  
 ἐρεῖ τις, οὐ χρὴν' ἀλλὰ τί ἐχρὴν εἶπατε. 540  
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει  
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,  
 καθῆσθ' ἂν ἐν δόμοισιν; ἢ πολλοῦ γε δεῖ  
 καὶ κάρτα μέντ' εὐθέως καθείλκετε  
 τριακοσίας ναῦς, ἣν δ' ἂν ἡ πόλις πλέα 545  
 θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆς,  
 μισθοῦ διδομένου, Παλλαδίων χρυσουμένων,  
 στοιᾶς στεναχούσης, σιτίων μετρουμένων,  
 ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων,  
 σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, 550

531 ἥστραπτ', ἐβρόντα.] ἥστραπτεν, ἐβρ. Dind. and others. Cf. Plin. *Ep.* i. 20. tonat, fulgurat, omnia denique perturbat ac miscet.

532 σκόλια.] A song of Timocreon's began ὦφελος, ὦ τυφλὲ Πλοῦτε, μήτ' ἐν γῇ μήτ' ἐν θαλάττῃ μήτ' ἐν ἡπείρῳ φανῆναι, ἀλλὰ Τάρταρόν τε ναλεῖν κἀχέροντα.

535 βάδην.] 'By inches,' like the Lat. 'pedetentim,' of which the prevailing use is metaphorical.

542 ἀπέδοτο φήνας.] 'Informed against and had confiscated,' if ἀπεδ. be taken with φήνας; but why then ἐκπλεύσας σκάφει? Seriphos was a dependency on Athens, and the transaction ought to be in Laconia, to answer to the confiscation of Megarian wares in Attica. The Scholiast in one part of his note seems to take it for a pilfering act of a Lacedæmonian, and Müller reads κλέψας for

φήνας, and Reiske conj. ἀφείλετ' Ἀθήνας. But the Scholiast also recognizes φήνας, explaining it by συκοφαντήσας (cf. 819, 824), and this appears almost necessary to balance ἐσυκοφάντει in v. 520. We might join ἐκπλεύσας σκάφει ἀπέδοτο, and translate 'had sailed out and sold, after informing against it,' the information against and the seizure of the dog being supposed to take place in Laconia.

546 περὶ τρ. βοῆς.] Clamour (of sailors) about the trierarch, *i.e.* about the election of them. Müller, on the ground that the trierarchs would have been previously settled, reads περιτριηράρχου β., 'clamour around the trierarch' about pay &c.

547 Παλλαδίων.] Placed at the ships' prows, Schol.; but others say they were at the stern. Cf. Eur. *I. A.* 240.



στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων,  
τὸ νεώριον δ' αὖ κοπέων πλατουμένων,  
τύλων ψοφούντων, θαλαμιῶν τροπουνέκων,  
αὐλῶν κελυστῶν, νιγλάρων, συριγμάτων.  
ταῦτ' οἶδ' ὅτι ἂν ἔδρατε τὸν δὲ Τήλεφον  
οὐκ οἴομεσθα; νοὺς ἄρ' ἡμῖν οὐκ ἔνι.

555

## ΗΜΙΧΟΡΙΟΝ

ἄλγηθες, ὠπίτριπτε καὶ μιαρῶτατε;  
ταυτὶ σὺ τολμᾷς πτωχὸς ὦν ἡμᾶς λέγειν,  
καὶ συνοφάντης εἴ τις ἦν, ὠνειδίσας;

## ΗΜΙΧΟΡΙΟΝ

νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἅπερ λέγει  
δίκαια πάντα κούδεν αὐτῶν ψεύδεται.

560

## ΗΜΙΧΟΡΙΟΝ

εἴτ' εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρῆν;  
ἀλλ' οὐδὲ χαίρων ταῦτα τολμήσει λέγειν.

## ΗΜΙΧΟΡΙΟΝ

οὔτος σὺ ποῖ θεῖς, οὐ μενεῖς; ὥς εἰ θενεῖς  
τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα.

565

## ΗΜΙΧΟΡΙΟΝ

ὦ Λάμαχ', ὦ βλέπων ἀστραπᾶς,

551 στεφάνων, κ. τ. λ.] The rejoicings at the setting out of a fleet. Cf. Thuc. vi. 32, for those that attended the departure of the Athenian fleet for Sicily.

554 νιγλάρων.] κρούμα ἐστὶ καὶ μέλος μουσικὸν παρακელυστικόν.—Schol. It seems to be the sound or call rather than the instrument itself.

555 τὸν δὲ Τήλεφον κ. τ. λ.] 'And if you would do so, must we not think poor Telephus would?' i. e. that the Lacedæmonians would, for whom he is pleading in Telephus' rags. The line is from the *Telephus*.

556 ἡμῖν.] ὑμῖν, nearly all the MSS., followed by Meineke. ὑμῖν would be a rather rude and direct charge against those whom the

speaker addresses: which is softened by his including himself in ἡμῖν. οἴομεσθα too supports this reading, and the confusion between the words is common.

563 οὐδὲ.] οὐτι Bentl., Mein., and others, and *Vesp.* 146, *Ran.* 143, *Soph. Phil.* 1299, support this change. If οὐδὲ be retained, we should explain it as elliptical. 'Ought you to say it if true? No; nor shall you get off scot-free when venturing on it.'

565 ἀρθήσει.] 'You shall be taken up and carried off.' Of this use of ἀλρεν L. and S. give no other instance. Cf. *Plaut. Menæchm.* v. 7. 13, erum ablatum sublimem ferunt. They proceed to execute the threat, for the Half-chorus say ἐχομαι μέσος.

βοήθησον, ὦ γοργολόφα, φανείς,  
 ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα·  
 εἴτε τις ἔστι ταξίαρχός τις ἢ  
 τειχομάχας ἀνὴρ, βοηθησάτω  
 τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος.

570

## ΛΑΜΑΧΟΣ

πόθεν βοῆς ἤκουσα πολεμιστηρίας;  
 ποῖ χρὴ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;  
 τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος;

## ΔΙΚΑΙΟΠΟΙΣ

ὦ Λάμαχ' ἥρωος, τῶν λόφων καὶ τῶν λόχων.

575

## ΧΟΡΟΣ

ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι  
 ἄπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;

## ΛΑΜΑΧΟΣ

οὗτος σὺ τολμᾷς πτωχὸς ὦν λέγειν τάδε;

## ΔΙΚΑΙΟΠΟΙΣ

ὦ Λάμαχ' ἥρωος, ἀλλὰ συγγνώμην ἔχε,  
 εἰ πτωχὸς ὦν εἰπὺν τι κάστωμυλάμην.

## ΛΑΜΑΧΟΣ

τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς;

## ΔΙΚΑΙΟΠΟΙΣ

οὐκ οἶδά πω·

580

568 φυλέτα.] Not literally so, for the Acharnians were of the tribe Ceneis, Lamachus was of Cephale, and of the tribe Aiantis.

574 σάγματος.] τῆς θήκης τοῦ σπλον, Schol. Cf. Eur. Andr. 617, κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν ὅμοι' ἐκέισε δευρό τ' ἡγαγεῖ πάλιν.

575 τῶν λόφων, κ.τ.λ.] Cf. *Ran.* 403 for a similar alliteration. As no λόχοι are elsewhere mentioned as coming in with Lamachus, some edi-

tors omit the line.

576 οὐ γὰρ κ.τ.λ.] 'Why, isn't it this man who abuses, &c., and therefore it is against him we want you?' in answer to Lamachus' question, ποῖ χρὴ βοηθεῖν;

580 οὐκ οἶδά πω.] Bergk alters this to οὐκ οἶδα. Δ. πῶς; Δ. ὑπὸ κ.τ.λ. The text means, 'I don't know (I can't tell you) yet, for I am quite giddy and nustered at your armour.'

ἵπὸ τοῦ δέους γὰρ τῶν ὅπλων ἰλνγγιῶ.  
ἀλλ' ἀντιβολῶ σ', ἀπένεγκε μου τὴν μορμόνα.

ΛΑΜΑΧΟΣ

ἰδού.

ΔΙΚΑΙΟΠΟΛΙΣ

παράθες νυν ὑπτίαν αὐτὴν ἐμοί.

ΛΑΜΑΧΟΣ

κεῖται.

ΔΙΚΑΙΟΠΟΛΙΣ

φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερόν.

ΛΑΜΑΧΟΣ

τουτὲ πτίλον σοι.

ΔΙΚΑΙΟΠΟΛΙΣ

τῆς κεφαλῆς νῦν μου λαβοῦ, 585  
ἔν' ἐξεμέσω· βδελύττομαι γὰρ τοὺς λόφους.

ΛΑΜΑΧΟΣ

οὗτος, τί δράσεις; τῷ πτίλῳ μέλλεις ἐμεῖν;

ΔΙΚΑΙΟΠΟΛΙΣ

πτίλον γὰρ ἔστιν; εἶπέ μοι, τίνος ποτὲ  
ὄρνιθός ἐστιν; ἄρα κομπολακύθου;

ΛΑΜΑΧΟΣ

οἶμ' ὡς τεθνήξεις.

ΔΙΚΑΙΟΠΟΛΙΣ

μηδαμῶς, ὦ Λάμαχε· 590  
οὐ γὰρ κατ' ἰσχύν ἐστιν εἰ δ' ἰσχυρὸς εἶ,

582 μορμόνα.] For γοργόνα by way of surprise. Cf. *Pac.* 474.

583 ἰδού.] 'There! 'tis done.' Cf. v. 364, 470. *Eg.* 157, 1161. ἰδοὺ calls attention to your having done (or being in the act of doing) what was asked.

584 πτερόν.] εἰώθασι γὰρ οἱ δυσεμεῖς πτερῷ χρῆσθαι. Schol.

588 πτίλον, κ.τ.λ.] Some give this to Lamachus, making Dicæopolis then interrupt him with εἶπέ μοι; 'for it is a feather of— Dic. Tell me, of

what bird?' But Dindorf's reading seems quite as good. Dicæopolis says, 'Why, is it a feather? Of what bird, pray?'

589 κομπολακύθου.] 'Mock-bird' Mitchell gives for this. Perhaps 'bottle-tit' (country name of *Parus caudatus*, the long-tailed tit) or 'big-bottle-tit,' 'boast-bottle-tit' might partly express the meaning of λήκυθος, with which the word seems connected no less than with λακύν.

τί μ' οὐκ ἀπεψώλησας; εὖσπλος γὰρ εἶ.

ΛΑΜΑΧΟΣ

ταυτὶ λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὢν;

ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ γάρ εἰμι πτωχός;

ΛΑΜΑΧΟΣ

ἀλλὰ τίς γὰρ εἶ;

ΔΙΚΑΙΟΠΟΛΙΣ

ὅστις; πολίτης χρηστός, οὐ σπουδαρχίδης,  
ἀλλ' ἐξ ὅτου περ ὁ πόλεμος στρατωνίδης,  
σὺ δ' ἐξ ὅτου περ ὁ πόλεμος μισθαρχίδης.

595

ΛΑΜΑΧΟΣ

ἐχειροτόνησαν γάρ με.

ΔΙΚΑΙΟΠΟΛΙΣ

κόκκυγές γε τρεῖς.

ταῦτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσάμην,  
ὀρῶν πολιούς μὲν ἄνδρας ἐν ταῖς τάξεσιν,  
νεανίας δ' οἶος σὺ διαδεδρακότας

600

τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς δραχμάς,  
Τισαμενοφαινιππους, Πανουργιππαρχίδας·  
ἐτέρους δὲ παρὰ Χάρητι, τοὺς δ' ἐν Χαόσι

591 οὐ γὰρ κατ' ἰσχύν ἐστιν.] This must mean, 'It is not to go by strength.' Cf. *Æsch. Prom.* 212. σοῦστω, Mein. 'it is not in your power.'

595 οὐ σπουδαρχίδης.] 'No place-hunter's son.'

598 κόκκυγές γε τρεῖς.] 'Cuckoo' with the Greeks meant 'stupid'; the Scholiast says because that bird *ἀμουσὸν τι φθέγγεται*. Cf. *νεφελο-κοκκυγία* in the *Birds*.

601 οἶος σὺ.] οἶος σὺ, MSS. which should perhaps be preferred; for, though a curious construction, Schæfer parallels it from *Xen. Hist. Gr. I.* 4. 16, τῶν οἶων περ αὐτὸς ὄντων. Cf. also *Demosth. p.* 613, τοὺς οἶους περ

οὔτος, as some MSS. have it, and p. 758, οὐδ' οἶος περ σὺ χρώμενοι συμβούλοις, as nearly all MSS. read. Add *Æschin.* 48, κιναιδούς οἶους περ σὺ. And, though the change of οἶους, οἶος to οἶος is not very violent, that of οἶων (in *Xenophon*) would be so. διαδεδρακότας.] 'Having shirked (hard work) and run off.' Cf. *Ran.* 1014, διαδρασιπολίτας.

603 Τισαμενοφαινιππους, κ.τ.λ.] These names are fictitious, but of their component elements the Scholiast tells us that *Tisamenus* was an alien and a rogue, *Phænippus* swinish, *Chares* ignorant, *Geres* and *Theodorus* effeminate. *Diomea* was a deme of Attica.

Γερητοθεοδώρους, Διομειαλαζόνας,  
τοὺς δ' ἐν Καμαρίνῃ καὶ Γέλα καὶ Καταγέλα.

605

## ΛΑΜΑΧΟΣ

ἐχειροτονήθησαν γάρ.

## ΔΙΚΑΙΟΠΟΙΣ

αἷτιον δὲ τί

ὕμᾱς μὲν αἰὲ μισθοφορεῖν ἀμηγέπη,  
τωνδὲ δὲ μηδέν; ἐτεόν, ὦ Μαριλάδη,  
ἤδη πεπρέσβευκας σὺ πολλὸς ὦν; ἐνί,  
ἀνένευσε· καίτοι γ' ἐστὶ σῶφρων κἀργάτης.  
τί δαὶ Δράκυλλος κεύφοριδης ἢ Πρινίδης;  
οἶδέν τις ὑμῶν τὰκβάταν' ἢ τοὺς Χαόνας;  
οὐ φασιν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,  
οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτὲ,  
ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,  
ἅπαντες ἐξίστω παρήνουν οἱ φίλοι.

610

615

## ΛΑΜΑΧΟΣ

ὦ δημοκρατία, ταῦτα δῆτ' ἀνασχετά;

## ΔΙΚΑΙΟΠΟΙΣ

οὐ δῆτ', εἰάν μὴ μισθοφορῇ γε Λάμαχος.

609 Μαριλάδη.] A fitting name for an Acharnian collier. Cf. v. 350.

610 ἐνί.] A short form of *ἡνί* = *ἰδοῦ*, Lat. *en!* acc. to Elmsley. Cf. *Eq.* 26 for *ἡν* in this sense. Hermann reads *πολλὸς ὦν ἐνῆ*; 'You who will be gray the day after tomorrow.' Meineke follows him. The present participle *ὦν* can hardly be so translated. The Scholiast says of *ἐνῆ* (the MS. reading) that 'the Attics used it redundantly:' which may partly confirm the idea that it is an interjection or exclamation.

612 τί δαὶ Δράκυλλος.] τί δ' Ἀνθράκυλλος Reiske, to get a significant name for a collier.

614 ὁ Κοισύρας.] Coesyra's son, i. e. Megacles acc. to the Scholiast. Cf. *Nub.* 46, where *ἐγκεκοισυρμένην*

is said of one aping the noble. Some think the word here is put generally for any conceited patrician youth.

615 ὑπ' ἐράνου.] 'Owing to the' (unpaid) contributions, taxes in arrears.' *ἐρανος* the Scholiast takes here to be a rate or tax. Others take it that these youths had to come on their friends for a subscription, and could not afterwards repay the loan. Either way it is plain that they were unable to pay their scot, and so their friends would none of them, *ἐξίστω παρήνουν*.

616 ἀπόνιπτρον.] Cf. *Juv.* III. 274 sqq. A practice that has not so very long gone out. 'Gare l'eau' used to be a well-known cry from the windows of Paris.

## ΛΑΜΑΧΟΣ

ἀλλ' οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις 620  
 αἰεὶ πολεμήσω, καὶ ταραῖξω πανταχῇ,  
 καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ κηρύττω γε Πελοποννησίοις  
 ἅπασι καὶ Μεγαρεῦσι καὶ Βοιωτίοις  
 πωλεῖν ἀγοράζειν πρὸς ἐμὲ, Λαμάχῳ δὲ μὴ. 625

## ΧΟΡΟΣ

ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μεταπίθει  
 περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς ἀναπαίστοις  
 ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος  
 ἡμῶν,

οὕτω παρέβη πρὸς τὸ θέατρον λέξων ὡς δεξιὸς ἐστίν  
 διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθηναίοις  
 ταχυβούλοις, 630

ὡς κωμῳδεῖ τὴν πόλιν ἡμῶν καὶ τὸν δῆμον καθυβρίζει,  
 ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους μεταβούλους.  
 φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητὴς,  
 παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λῖαν ἐξαπατᾶσθαι,  
 μήθ' ἥδεσθαι θωπευομένους μήτ' εἶναι χαννοπολίτας.

625 Λαμάχῳ δὲ (κηρύττω) μὴ  
 (πωλεῖν).] Cf. v. 722.

626 ἀνὴρ νικᾷ, κ.τ.λ.] The parabasis now begins, on which word see Smith's *Dict. Ant.*

In this parabasis the κομμάτιον is ἀνὴρ—ἐπίωμεν, the ἀνάπαιστοι are ἐξ οὗ γε—διδάσκων, the μακρόν is πρὸς ταῦτα—λακαταπύγων, the στροφή is δεῦρο Μοῦσ'—δημότην, the ἐπίρρημα is οἱ γέροντες—ἀπέρχουμαι, the ἀντιστροφή is ταῦτα πῶς—Μαρψίας, the ἀντεπίρρημα is τῷ γὰρ εἰκὸς—τῷ νέφ.

627 ἀποδύντες.] They stripped off their outer robes in order to dance and turn more easily. Schol.

628 ὁ διδάσκαλος ἡμῶν.] For the question whether this means Aristophanes or Callistratus, see Preface.

630 διαβαλλόμενος.] Cf. v. 502.

632 μεταβούλοις.] The 'hasty counsel' and 'second or changed counsel' of the Athenians are illustrated by the affair of Mytilene, cf. Thuc. III. 36—49.

634 ξενικοῖσι λόγοις.] Bergk thinks there may be special allusion to the embassy from Leontini headed by Gorgias the rhetorician. This embassy is mentioned by Thucydides (III. 86), and Gorgias' part in it by Plato (*Hipp. Maj.* 282).

πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἔξαπα-  
τῶντες

636

πρῶτον μὲν ἰοστεφάνους ἐκάλουν κάπειδῃ τοῦτό τις  
εἶποι,

εὐθὺς διὰ τοὺς στεφάνους ἐκ' ἄκρων τῶν πυγιδίων ἐκά-  
θησθε.

εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν Ἀθήνας,  
εὔρετο πᾶν ἂν διὰ τὰς λιπαρὰς, ἀφύων τιμὴν περιάψας.  
ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γεγένηται,  
καὶ τοὺς δήμους ἐν ταῖς πόλεσιν δείξας, ὥς δημοκρα-  
τοῦνται.

τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ἱμῶν ἀπάγοντες  
ἵξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄριστον,  
ὅστις παρεκινδύνευσ' εἰπεῖν ἐν Ἀθηναίοις τὰ δίκαια. 645  
οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἦκει,

637 ἰοστεφάνους.] Cf. *Eq.* 1313, 1319. The Scholiast tells us that Pindar applies this epithet to Athens. Cf. *Isocr.* p. 166, who says that for the compliment *ἔρεσμα Ἑλλάδος* applied to Athens the Athenians gave that poet great honour and presents.

638 ἐκ' ἄκρων τῶν πυγιδίων.] Mitchell and others refer to passages about going on tiptoe, which do not bear much on this. The Scholiast is more to the point, who says that men hearing their own praises are wont *τὴν πυγὴν τῆς καθέδρας ἐξάειρεν*.

640 ἀφύων τ. π.] 'Attaching to you what is an honour in anchovies, praising you as if you were anchovies: whose special *τιμὴ* would be to be oily and sleek (*λιπαραὶ*).

642 τοὺς δήμους κ.τ.λ.] This line must express some deed for which the poet claims the gratitude of the states, and the plain construing of it seems 'having exhibited the democracies in the states, how they are managed,' that is, 'having shewn of the commons in our subject-states how they manage their democracies.'

Now Aristophanes was charged with having in the Babylonians disparaged Athens before foreigners. Perhaps he had taken the Athenians down a little, shewing them the flattery of their poets, and how some democracies in their subject-states beat their own at home. The Scholiast says, 'Having shewn to the allied states how we manage our democracy,' so giving them a pattern to follow: but how can the Greek mean that? Mûller takes *δημοκρατοῦνται* = *κρατοῦνται*, making the sense 'having shewn of the democracies in the subject-states how (unfairly) they are ruled by us.' But *δῆμος δημοκραεῖται* cannot mean 'a people is ruled or managed' by other than the *δῆμος* itself.

646. An embassy to Persia is mentioned in *Thuc.* 11. 7.

οὕτω δ' αὐτοῦ.] οὕτως αὐτοῦ *Elmsl.*, Mein. with a fuller stop after *ἦκει*. If the common reading be retained, the rendering is, 'And so he is renowned far away, when (=seeing that) even the king &c.:' οὕτω must not be taken with *πόρρω*.

ὅτε καὶ βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν βασι-  
νίζων,  
ἠρώτησεν πρῶτα μὲν αὐτοῖς πότεροι ταῖς ναυσὶ κρα-  
τούσιν

εἶτα δὲ τοῦτον τὸν ποιητὴν ποτέρους εἶποι κακὰ πολλὰ  
τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βέλτιους γεγε-  
νησθαι 650

καὶ τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον ἔχοντας.  
διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται,  
καὶ τὴν Αἴγινα ἀπαιτοῦσιν· καὶ τῆς νήσου μὲν ἐκείνης  
οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφέλῃνται.  
ἀλλ' ὑμεῖς τοι μὴ ποτ' ἀφήθ'· ὡς κωμωδῇσει τὰ δίκαια  
φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγὰθ', ὥστ' εὐδαίμονας  
εἶναι, 656

οὐ θωπεύων, οὐδ' ὑποτείνων μισθοὺς, οὐδ' ἐξαπατύλλων,  
οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα  
διδάσκων.

πρὸς ταῦτα Κλέων καὶ παλαμάσθω  
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω. 660

τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον  
ξύμμαχον ἔσται, κοῦ μὴ ποθ' ἁλῶ  
περὶ τὴν πόλιν ὦν ὥσπερ ἐκείνος  
δειλὸς καὶ λακαταπύγων. 664

δεῦρο Μοῦσ' ἔλθε φλεγυρὰ πυρὸς ἔχουσα μένος, ἔν-  
τονος Ἀχαρνική.

οἶον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ', ἐρεθι-  
ζόμενος οὐρία ριπίδι,  
ἦνικ' ἂν ἐπανθρακίδες ὥσι παρακείμεναι, 670

650 βέλτιους γεγενῆσθαι.] Unless  
βέλτιους could mean 'luckier,' the  
perfect infinitive can hardly be main-  
tained; 'that whichever are roundly  
chid by this poet have become the  
better men.' *τε γενέσθαι* and *τε γε-  
νέσθ' ἂν* are proposed corrections.

653 τὴν Αἴγινα ἀπαιτοῦσιν] *Thucydides* (IV. 139) mentions a de-  
mand made by the Lacedæmonians  
from the Athenians *Αἴγινα αὐτό-*

*ρομον ἀφιέναι*. But how this can  
come to be termed an ἀπαίτησις of  
Ægina is not plain.

654 τὸν ποιητὴν.] Callistratus as  
well as Aristophanes is thought to  
have held land in Ægina.

659 Κλέων.] Cf. v. 502.

669—675. οἶον φέψαλος ἀνήλατ'  
...οὕτω λαβοῦσα σοβαρὲν μέλος ἔλθε  
ὥς (πρὸς) ἐμὲ τὸν δημότην.



οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,  
οἱ δὲ μάττωσιν, οὕτω σοβαρὸν ἔλθῃ μέλος εὐτονον,  
ἀγροικότερον,

ὥς ἐμὲ λαβοῦσα τὸν δημότην. 675

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.  
οὐ γὰρ ἀξίως ἐκείνων ὦν ἐναυμαχήσαμεν  
γηροβοσκούμεσθ' ὑπ' ὑμῶν, ἀλλὰ δεινὰ πᾶσχαμεν,  
οἷτινες γέροντας ἄνδρας ἐμβαλόντες ἐς γραφᾶς  
ὑπὸ νεανίσκων ἔατε καταγελαῖσθαι ῥητόρων, 680

οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηλημένους,  
οἷς Ποσειδῶν ἀσφάλειός ἐστιν ἡ βακτηρία  
τονθορῦζοντες δὲ γῆρα τῷ λίθῳ προσέσταμεν,  
οὐχ ὀρώντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.  
ὁ δὲ νεανίας ἑαυτῷ σπουδάσας ξυνηγορεῖν 685

ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι  
κατ' ἀνελκύσας ἔρωτᾷ, σκανδάληθρ' ἰστάς ἐπῶν,  
ἄνδρα Τιθωνὸν σπαράττων καὶ ταραττων καὶ κυκῶν.  
ὁ δ' ὑπὸ γήρως μασταρῦζει, κατ' ὀφλῶν ἀπέρχεται

671 *Θασίαν.*] Sc. ἄλμην, 'brine, fish-sauce.' The epithet *λιπ.* is from Pind. *Nem.* vii. 22.

677 *ἐναυμαχήσαμεν.*] The sea-fight at Salamis is specially alluded to. Cf. *Eq.* 785, *ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι.*

681 *παρεξηλημένους.*] Properly said of old useless pipes with worn or broken mouth-pieces. Schol.

682 *Π. ἀσφάλειος.*] Poseidon was worshipped under this title at Athens and elsewhere. Being the earth-shaker, he was also the earth-steadier, protector from earthquakes, &c.; but to these old worthies their staff was their steadier. Bergler thinks there is also a play on Ποσειδῶν and ποσίη.

683 *τῷ λίθῳ.*] τῷ βήματι, τῷ ἐν τῇ πυκνῇ δικαστηρίῳ Schol. Cf. *Pac.* 680.

685 *ὁ δὲ νεανίας ἑαυτῷ σ. κ.*] This line puzzles commentators. Elmsley takes *νεανίας* acc. plur. and Dindorf, in his latest text, reads *νεανίας*; 'eager

to have a young man (or young men) for advocate.' Blaydes and Müller think *ἑαυτῷ* must be wrong. Why not render 'But the young man eager to be advocate for himself'? The contrast is between the helpless mumbling old man, and the other, able and earnest to support his own case, and beat down the old fellow.

686 *παίει ξυνάπτων σ. τ. ρ.*] 'He forms together his words into well-rounded phrases, and strikes him therewith.' Compare in *Ran.* 903, a similar expression, τὸν δ' ἀνασπῶντ' αὐτοπρέμνοις τοῖς λόγοις συσσεδᾶν... Others take *ξυνάπτων* absolutely, 'engaging, closing in fight.' The use of the article τοῖς is according to the usual Greek idiom: where we might say, 'to strike with clenched fist,' a Greek would almost invariably say, 'to strike with the fist clenched.'

688 *Τιθωνόν.*] Longa Tithonum minuit senectus. Hor. *Carm.* II. 16. 30.

εἶτα λύξει καὶ δακρύνει, καὶ λέγει πρὸς τοὺς φί-  
λους, 690

οὐ μ' ἐχρῆν σορὸν πρίασθαι, τοῦτ' ὀφλῶν ἀπέρχομαι.  
ταῦτα πῶς εἰκότα γέροντ' ἀπολέσαι, πολλὸν ἄνδρα,  
περὶ κλεψύδραν,

πολλὰ δὴ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον  
ἀνδρικὸν ἰδρῶτα δὴ καὶ πολλὸν,

ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν;

εἶτα Μαραθῶνι μὲν ὅτ' ἤμεν, ἐδιώκομεν

νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφίδρα διωκόμεθα, κατὰ  
πρὸς ἀλισκόμεθα. 700

πρὸς τάδε τί ἀντερεῖ Μαρψίας;

τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην,

ἐξολέσθαι συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,

τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ; 705

ἄστ' ἐγὼ μὲν ἠλέησα κάπεμορξάμην ἰδὼν

ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,

ὃς μὰ τῇ Δημήτρ', ἐκείνος ἡνίκ' ἦν Θουκυδίδης,

οὐδ' ἂν αὐτὴν τὴν Ἀχαιᾶν ῥαδίως ἠνέσχετο,

ἀλλὰ κατεπάλαισεν ἂν μὲν πρῶτον Εὐάθλους δέκα,

κατεβόησε δ' ἂν κεκραγὼς τοξότας τρισχιλίου, 711

περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς.

699 ἐδιώκομεν—διωκόμεθα—ἀλισκόμεθα.] Words applicable either to the field or the law-court. διώκειν, 'to pursue,' or 'to sue.' ἀλίσκεσθαι, 'to be caught,' or 'to be cast.'

701 Μαρψίας.] φιλόνεικος ῥήτωρ Schol.

703 τῷ.] How? Cf. *Nub.* 385.

Θουκυδίδην.] The son of Melesias.

704 τῇ Σκυθῶν ἐρημίᾳ.] A Scythian wilderness was almost proverbial. Cf. *Æsch. Prom. Vinc.* 2. Σκύθη ἐς οἶμον ἄβατον εἰς ἐρημίαν. But Cephisodemus himself (as Elmsley says) is here called the Σ. ἐρημία, being probably of Scythian extraction.

707 τοξότον.] There may be a

double application of this word here: 'hustled about by a policeman.' Cf. *οἱ τοξόται*, v. 54; or Cephisodemus by his Scythian descent may be the *τοξότης*.

710 Εὐάθλους δέκα.] Euathlus was a rascally orator, Schol.; and in an Aristophanic fragment in the Scholiast on *Vesp.* 592 he is compared to a *πονηρὸς τοξότης συνήγορος*.

711, 712. Granting Cephisodemus' Scythian extraction, this outshooting his father's archer kinsmen will be clear. Archers were rather despised. Cf. *Soph. Aj.* 1120. *Herc. Fur.* 159.

περιετόξευσεν.] Blaydes and Meineke read *ὑπερετόξευσεν*. *ὑπερτοξέυσιμος* occurs in *Æsch. Suppl.* 473.

ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἔαθ' ὑπνουν τυχεῖν,  
 ψηφίσασθε χωρὶς εἶναι τὰς γραφὰς, ὅπως ἂν ᾗ  
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος, 715  
 τοῖς νέοισι δ' εὐρύπρωκτος καὶ λάλος χῶ Κλεινίου.  
 κάξελαύνειν χρή τὸ λοιπὸν, κὰν φύγῃ τις, ζημιοῦν  
 τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέῳ.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὄροι μὲν ἀγορᾶς εἰσιν οἷδε τῆς ἐμῆς.  
 ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις 720  
 ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτοῖσι  
 ἐφ' ὅτε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μῆ.  
 ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι  
 τρεῖς τοὺς λαχόντας τούσδ' ἱμάντας ἐκ Λεπρῶν.  
 ἐνταῦθα μῆτε συκοφάντης εἰσίστω 725  
 μήτ' ἄλλος ὅστις Φασιανὸς ἐστ' ἀνήρ.

716 χῶ Κλεινίου.] Alcibiades.

717 κάξελαύνειν.] Müller says ἐξ.  
 means 'in jus vocare,' and that κὰν  
 φύγῃ τις = ἢν μὴ πύθῃται, if any shirk  
 or evade the law. This sense of ἐξ-  
 ελαύνειν is not recognized by L. and  
 S. Yet the meaning here must be  
 something like that. 'We must pro-  
 secute and, in case of any shunning  
 the law and not appearing, fine the  
 old at the suit of the old, &c.' Some  
 critics think these two lines an in-  
 terpolation.

722 ἐφ' ὅτε.] c. infin. Comp.  
*Plut.* 1000, ἐφ' ὅτ' ἐκέισε μηδέποτε  
 μ' ἔλθειν. Λαμάχῳ δὲ μῆ. This of  
 course does not mean, 'It is lawful  
 for Megarians to sell, but for Lama-  
 chus it is lawful not to sell.' Lama-  
 chus was positively forbidden to  
 market. The explanation of the con-  
 struction is that a word of positive  
 order, not permission, is understood  
 before μῆ. In fact, Dicæopolis re-  
 peats his edict of v. 625, ending it  
 with the same wording (Λαμάχῳ δὲ  
 μῆ), which followed naturally after  
 the word of positive enactment (κη-  
 ρύττω). Thus in v. 625, 'I proclaim  
 to all Megarians to sell and market,

but to Lamachus not so to do:' in  
 v. 722, 'I permit all Megarians to  
 market, but Lamachus (*I bid*) not so  
 to do.' Similar is the passage in  
*Soph. Œd. Tyr.* 817, ὃ μὴ ξένων ἐξ-  
 εστι... τῶν δέχασθαι ὠθεῖν δὲ (εἰρηται)  
 ἀπ' οἴκων πάντας.

723 ἀγορανόμους.] Cf. *Vesp.* 1407.  
 The word occurs also in Plautus,  
*Capt.* IV. 2. 43.

724 ἱμάντας ἐκ Λεπρῶν.] Sc. δερ-  
 μάτων. Whips, says the Scholiast,  
 were used to keep the market folk  
 in order. Why they were of leprous  
 hides is not so clear. Some say  
 because the Megarians were lepers.  
 Perhaps, as the thongs are personi-  
 fied, a country or deme is given to  
 them by ἐκ λεπρῶν, which has then  
 another sense, viz. 'from Lepreum,'  
 in Elis, or 'from Leprus,' which was,  
 they say, a tanner's district in Attica.  
 It does not seem that there were per-  
 sons brought on as ἀγορανόμοι: but  
 merely three 'whips' which Dicæo-  
 polis called so.

726 Φασιανός.] 'Of informers'  
 race;' from φαίνω, but it is also a  
 proper name 'of Phasis.'

ἐγὼ δὲ τὴν στήλην καθ' ἣν ἐσπεισάμην  
μέτειμι, ἵνα στήσω φανεράν ἐν τῷγορά.

## ΜΕΓΑΡΕΤΣ

ἀγορὰ 'ν Ἀθάναις χαῖρε, Μεγαρεῦσιν φίλα.  
ἐπόθουν τυ ναὶ τὸν φίλιον ἄπερ ματέρα.  
ἀλλ', ὦ πονηρὰ κόρι' ἀθλίου πατρός,  
ἀμβάτε ποττὰν μᾶδδαν, αἱ χ' εὖρητέ πα.  
ἀκούετον δὴ, ποτέχετ' ἐμὶν τὰν γαστέρα  
πότερα πεπρᾶσθαι χρήδδεται, ἢ πεινῇν κακῶς;

730

## ΚΟΡΑ

πεπρᾶσθαι πεπρᾶσθαι.

735

## ΜΕΓΑΡΕΤΣ

ἐγὼνγα καὶ τὸς φαμι. τίς δ' οὕτως ἄνους  
ὅς ὑμέ κα πρίαιτο, φανεράν ζαμίαν;  
ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μάχανά.  
χοίρως γὰρ ὑμέ σκευάσας φασὼ φέρεν.  
περίθεσθε τάσδε τὰς ἐπλάς τῶν χοιρίων.  
ὅπως δὲ δοξεῖτ' ἡμεν ἐξ ἀγαθῶς υἱός  
ὥς ναὶ τὸν Ἑρμᾶν, εἴπερ ἰξεῖτ' οἰκαδὶς,  
τὰ πρᾶτα πειρασεῖσθε τὰς λιμῶ κακῶς.  
ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,  
κῆπειτεν ἐς τὸν σάκκον ὠδ' ἐσβαίνετε.  
ὅπως δὲ γρυλιξεῖτε καὶ κοῖξετε  
χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν.  
ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα.  
Δικαιοπόλι, ἦ λῆς πρίασθαι χοιρία;

740

745

727 στήλην.] Cf. *Av.* 1051. The terms of treaties were often inscribed on pillars.

730 φίλιον.] Sc. *Δία*.

732 ἀμβάτε.] They would have to mount up when coming on the stage. Cf. *Eg.* 149, ἀνάβαινε, when the sausage-seller comes on. He comically puts μᾶδδαν (= μᾶζαν) as that was what they would like to go to

in their starving state.

738 Μεγαρικά τ. μ.] The Megarians were proverbial for rascality, Schol.

743 τὰ πρᾶτα τὰς λιμῶ.] Cf. *Ran.* 421. Note λιμῶς fem. in Doric.

748 Δικαιοπόλιν ὅπα.] I will call aloud for Dicæopolis, (to find) where he is. καρυξῶ. Δ. δὲ πᾶ; Mein.

## ΔΙΚΑΙΟΠΟΛΙΣ

τί; ἀνὴρ Μεγαρικός;

ΜΕΓΑΡΕΤΣ

ἀγοράσοντας ἴκομες.

750

ΔΙΚΑΙΟΠΟΛΙΣ

πῶς ἔχετε;

ΜΕΓΑΡΕΤΣ

διαπεινᾶμες αἰὲ ποττὸ πῦρ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἡδύ τοι νῆ τὸν Δί', ἣν αὐλὸς παρῇ.  
τί δ' ἄλλο πρᾶττεθ' οἱ Μεγαρήs νῦν;

ΜΕΓΑΡΕΤΣ

οἶα δῆ.

ὄκα μὲν ἐγὼν τηνῶθεν ἐμπορευόμεν,  
ἄνδρες πρόβουλοι τοῦτ' ἔπραττον τῇ πόλει,  
ὅπως τάχιστα καὶ κάκιστ' ἀπολοίμεθα.

755

ΔΙΚΑΙΟΠΟΛΙΣ

αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων.

ΜΕΓΑΡΕΤΣ

σά μάν;

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὦνιος;

ΜΕΓΑΡΕΤΣ

παρ' ἀμὲ πολυτίματος, ᾗπερ τοὶ θεοί.

751 διαπεινᾶμες.] Said by way of surprise for διαπίνομες, which Dicaeopolis supposes to have been said when he rejoins, ἀλλ' ἡδύ κ. τ. λ. Mitchell gives 'we sit and—think,' in place of 'drink.' One might suggest, 'Hard by the fire we sit, and *drwine*.' Dic. (understanding it 'and *wine*') With pipe and flute such tippling's fine.

753 οἶα δῆ.] Sc. πρᾶττομεν, 'Oh, we fare about as we do fare, as

usual,' with implication that it was but so-so. Cf. Ter. *Phorm.* I. 2. 95, sic tenuiter.

755 πρόβουλοι] Cf. Aristot. *Pol.* IV. 14. 4. συμφέρεi καταστήσαι ἀρχειον, οἶον ἐν ἐνιαῖς πολιτεῖαις ἐστίν, οὓς καλοῦσι προβούλους καὶ νομοφύλακας, καὶ περὶ τούτων χρηματίζειν περὶ ὧν ἂν οὔτοι προβουλεύσωσιν.

757 σά μάν;]=τί μῆν; Lat. quip-pini? 'of course.'

759 πολυτίματος.] 'precious dear.'

ΔΙΚΑΙΟΠΟΛΙΣ

ἄλας οὖν φέρεις;

ΜΕΓΑΡΕΤΣ

οὐχ ὑμέσ αὐτῶν ἄρχετε; 760

ΔΙΚΑΙΟΠΟΛΙΣ

οὐδὲ σκόροδα;

ΜΕΓΑΡΕΤΣ

ποῖα σκόροδ' ; ὑμέσ τῶν αἰ,  
ὄκκ' ἐσβάλητε, τὼς ἀρωραῖοι μύες,  
πάσσακι τὰς ἀγλιθας ἐξορύσσετε.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δαὶ φέρεις;

ΜΕΓΑΡΕΤΣ

χοίρως ἐγώνγα μυστικάς.

ΔΙΚΑΙΟΠΟΛΙΣ

καλῶς λέγεις· ἐπίδειξον.

ΜΕΓΑΡΕΤΣ

ἀλλὰ μὲν καλαί.  
ἄντεινον, αἱ λῆς· ὥς παχεῖα καὶ καλά. 765

ΔΙΚΑΙΟΠΟΛΙΣ

τουτὶ τί ἦν τὸ πρῶγμα;

ΜΕΓΑΡΕΤΣ

χοῖρος ναὶ Δία.

ΔΙΚΑΙΟΠΟΛΙΣ

τί λέγεις σύ; ποδαπὴ χοῖρος ἦδε;

760 ἄλας...ἄρχετε.] The Athenians held Minoa over against Megara (Thuc. III. 51), and thus hindered their trade in salt. The salt works were in Nisæa.

761 τῶν ἀέλ.] Of our garlic crop

from time to time.

767 τουτὶ τί ἦν κ.τ.λ.] Dicæopolis here takes one up in the bag, and finds out they are not pigs. Then follows a discussion turning on a double sense in χοῖρος.

## ΜΕΓΑΡΕΤΣ

Μεγαρικά.

ἢ οὐ χοῖρός ἐσθ' ἄδ' ;

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔμοιγε φαίνεται.

## ΜΕΓΑΡΕΤΣ

οὐ δεινά; θῷσθε τοῦδε τὰς ἀπιστίας·  
 οὐ φατι τάνδε χοῖρον ἤμεν. ἀλλὰ μὰν,  
 αἰ λῆς, περιίδου μοι περὶ θυμητιδᾶν ἀλῶν,  
 αἰ μὴ ὅστιν οὗτος χοῖρος Ἑλλάνων νόμφ.

770

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἔστιν ἀνθρώπου γε.

## ΜΕΓΑΡΕΤΣ

ναὶ τὸν Διοκλέα,

ἐμά γα. σὺ δέ νιν εἶμεναι τίνος δοκεῖς;  
 ἢ λῆς ἀκούσαι φθεγγομένης;

775

## ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τοῖς θεοῖς

ἔγωγε.

772 περιίδου...αἰ μὴ ὅστιν.] Cf. *Nub.* 644, *Eq.* 791. In a sentence of wager, *περιδίδομαι εἰ ἐστὶ* means, 'I promise to forfeit so and so if it is' = 'I bet that it is not,' *περιδίδομαι εἰ μὴ ἐστὶ* means, 'I promise, &c. if it is not' = 'I bet that it is.' So in *Eq.* 791, *εἰ τις ἐφάνη μᾶλλον σε φιλῶν ἐθέλω περὶ τῆς κεφαλῆς περιδύσθαι*, 'if any e'er loved you more than I, I will forfeit my head, or 'I will bet my head that no man,' &c. Here, however, and in *Nub.* 644, the offerer of the bet says, 'Come, do you bet me,' and follows it by *εἰ μὴ*, though plainly the other is called upon to bet 'that it is not.' Hence it appears that *εἰ μὴ* expresses the bet *for*, *εἰ* the bet *against*, with reference to the *speaker*, whether the

wager be worded, 'Come, I will bet you,' or 'Come, do you bet me.' Here perhaps it might be fully expressed thus, 'Bet me some salt (forfeiting the stake) if it is not a pig.' In Homer, *Il.* ψ. 485, the bet is followed by *ἀπώτεροι κ. τ. λ.*, and so also in v. 1115 of this play. Sometimes the stake is expressed simply in the genitive. Scholars will remember Porson's rendering of 'Ten thousand pounds to one penny, &c.,' *χρυσῶν ἂν ἡθέλησα περιδύσθαι σταθμῶν εἰ μὴ μέρος τι τῶν νέων ἐσώζετο*. *θυμητιδᾶν.*] *θυματιδᾶν*, *θυμιτιδῶν*, *νῦν μοι περὶ θυμιτῶν*, are various readings: and it is doubtful which form is best. *θυμίτας* occurs in v. 1099.

## ΜΕΓΑΡΕΥΣ

φώνει δὴ τὸ ταχέως, χοιρίον.  
οὐ χρήσθα συγῆν, ὦ κάκιστ' ἀπολουμένα.  
πάλιν τ' ἀποισῶ ναι τὸν Ἑρμᾶν οἴκαδ'.

## ΚΟΡΑ

κοῦ κοῦ.

780

## ΜΕΓΑΡΕΥΣ

αὐτὰ ὅστι χοῖρος;

## ΔΙΚΑΙΟΠΟΛΙΣ

νῦν γε χοῖρος φαίνεται.  
ἀτὰρ ἐκτραφεῖς γε κύσθος ἔσται.

## ΜΕΓΑΡΕΥΣ

πέντ' ἐτῶν,  
σάφ' ἴσθι, ποττὰν ματέρ' εἰκασθήσεται.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐδὲ θύσιμός ἐστιν αὐτηγί.

## ΜΕΓΑΡΕΥΣ

πᾶ δ' οὐχὶ θύσιμός ἐστι;  
σά μάν;

## ΔΙΚΑΙΟΠΟΛΙΣ

κέρκον οὐκ ἔχει.

785

## ΜΕΓΑΡΕΥΣ

νέα γάρ ἐστιν ἀλλὰ δελφακουμένα  
ἐξεῖ μεγάλην τε καὶ παχεῖαν κήρυθράν.  
ἀλλ' αἱ τράφεν λῆς, ἅδε τοι χοῖρος καλᾶ.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὡς συγγενὴς ὁ κύσθος αὐτῆς θατέρα.

## ΜΕΓΑΡΕΥΣ

ὁμοματρία γάρ ἐστι κῆκ τῶντῳ πατρός.

790

778 οὐ χρήσθα.] Doric for ἐχρησ, they say, and the form need cause no difficulty. Cf. Theocr. VI. 8,

ποθόρησθα. But the personal use is curious. Blaydes proposes οὐ χρῆν τυ σιγῆν.



ἀλλ' ἂν παχυνθῇ κἀναχωνοῦσθῃ τριχί,  
κάλλιοςτος ἔσται χοῖρος Ἀφροδίτῃ θύειν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐχὶ χοῖρος τὰφροδίτῃ θύεται.

ΜΕΓΑΡΕΤΣ

οὐ χοῖρος Ἀφροδίτῃ; μὴν γὰρ δαιμόνων.  
καὶ γίγνεται γε τᾶνδε τᾶν χοίρων τὸ κρῆς  
ἄδιστον ἂν τὸν ὀδελὸν ἀμπεπαρμένον.

795

ΔΙΚΑΙΟΠΟΛΙΣ

ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίειν ἂν;

ΜΕΓΑΡΕΤΣ

ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γὰρ τῷ πατρός.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἐσθίει μάλιστα;

ΜΕΓΑΡΕΤΣ

πάνθ' ἃ κα διδῶς.

αὐτὸς δ' ἐρώτη.

ΔΙΚΑΙΟΠΟΛΙΣ

χοῖρε χοῖρε.

ΚΟΡΑ

κοῦ κοῦ.

800

ΔΙΚΑΙΟΠΟΛΙΣ

τρώγοις ἂν ἐρεβίνθους;

ΚΟΡΑ

κοῦ κοῦ κοῦ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δαί; φιβάλεως ἰσχάδας;

ΚΟΡΑ

κοτ κοτ.

ΔΙΚΑΙΟΠΟΛΙΣ

ὥς ὁξὺ πρὸς τὰς ἰσχάδας κεκράγατε.  
 ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων  
 τοῖς χοιριδίοισιν. ἄρα τρώξονται; βαβαί,  
 οἶον ῥοθιάζουσ', ὦ πολυτίμηθ' Ἡράκλεις.  
 ποδαπὰ τὰ χοιρί'; ὥς τραγασαῖα φαίνεται.  
 ἀλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας.

805

ΜΕΓΑΡΕΤΣ

ἐγὼ γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν.

810

ΔΙΚΑΙΟΠΟΛΙΣ

νῆ τὸν Δί' ἀστείω γε τὼ βοσκήματε  
 πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.

ΜΕΓΑΡΕΤΣ

τὸ μὲν ἄτερον τούτων σκορόδων τροπαλίδος,  
 τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἁλῶν.

ΔΙΚΑΙΟΠΟΛΙΣ

ὠνήσομαί σοι· περίμεν' αὐτοῦ.

ΜΕΓΑΡΕΤΣ

ταῦτα δῆ.

815

Ἑρμῆ ἔμπολαίε, τὰν γυναῖκα τὰν ἐμὰν  
 οὕτω μ' ἀποδόσθαι τὰν τ' ἐμαντῷ ματέρα.

ΣΤΚΟΦΑΝΤΗΣ

ὦνθρωπε, ποδαπός;

ΜΕΓΑΡΕΤΣ

χοιροπάλας Μεγαρικός.

808 τραγασαῖα.] Tragasæ was a town in the Troad. Here a deriva-

tion from τραγᾶν is meant, 'from Munchington' or 'Muncheater.'<sup>1</sup>

## ΣΥΚΟΦΑΝΤΗΣ

τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδὶ  
πολέμια καὶ σέ.

## ΜΕΓΑΡΕΤΣ

τοῦτ' ἐκεῖν', ἵκει πάλιν 820  
ὄθενπερ ἀρχὰ τῶν κακῶν ἀμῶν ἔφθ.

## ΣΥΚΟΦΑΝΤΗΣ

κλάων μεγαριεῖς. οὐκ ἀφήσεις τὸν σάκον;

## ΜΕΓΑΡΕΤΣ

Δικαιόπολι Δικαιόπολι, φαντάζομαι  
ὑπὸ τοῦ.

## ΔΙΚΑΙΟΠΟΛΙΣ

τίς ὁ φαίνων σ' ἐστίν; ἀγορανόμοι,  
τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε; 825  
τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος;

## ΣΥΚΟΦΑΝΤΗΣ

οὐ γὰρ φανῶ τοὺς πολεμίους;

## ΔΙΚΑΙΟΠΟΛΙΣ

κλάων γε σὺ,  
εἰ μὴ 'τέρωσε συκοφαντήσεις τρέχων.

## ΜΕΓΑΡΕΤΣ

οἶον τὸ κακὸν ἐν ταῖς 'Αθάναις τοῦτ' ἔνι.

823 φαντάζομαι.] φαντάζομαι  
Mein., as being more Doric.

826 τί δὴ μαθὼν φαίνεις.] 'Who  
taught you, pray, to shew light with-  
out a wick?' φαίνειν, 'to shew light,'  
or 'to bring to light'='to inform  
against.' Did informing seem to  
Dicæopolis a *wicked* action? There  
is surely no need to read with Mei-  
neke and others, against the weight  
of MS. authority, παθὼν for μαθὼν.  
L. and S. give correctly the differ-  
ence: τί μαθὼν... 'How did you learn

to?... what taught, induced you?'  
See other passages in our author  
where it occurs: *Nub.* 402, 1506;  
*Lysistr.* 599; *Vesp.* 251; *Plut.* 908:  
and for τί παθὼν, *Ach.* 912, *Nub.* 340.  
It is sometimes doubtful from the  
MS. authority which to prefer, as  
either will sometimes suit. *Nub.*  
340 shews well the force of τί πα-  
θὼν; τί παθοῦσαι (νεφέλαι) θνηταῖς  
εἰλασι γύναιξιν; 'what has come to  
the clouds to make them like mortal  
women?'

## ΔΙΚΑΙΟΠΟΙΣ

θάρρει, Μεγαρίκ'· ἀλλ' ἥς τὰ χοιρίδι' ἀπέδου· 830  
τιμῆς, λαβέ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,  
καὶ χαῖρε πόλλ'.

## ΜΕΓΑΡΕΤΣ

ἀλλ' ἄμιν οὐκ ἐπιχώριον.

## ΔΙΚΑΙΟΠΟΙΣ

πολυπραγμοσύνη νυν ἐς κεφαλὴν τρέποιτ' ἐμολ'.

## ΜΕΓΑΡΕΤΣ

ὦ χοιρίδια, πειρήσθε κᾶνις τῷ πατρὸς  
παίειν ἐφ' ἄλλ' τὰν μᾶδδαν, αἱ κά τις διδῶ. 835

## ΧΟΡΟΣ

εὐδαιμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προβαίνει  
τὸ πρῶγμα τοῦ βουλευματος; καρπώσεται γὰρ ἀνὴρ  
ἐν τὰγορᾷ καθήμενος  
κᾶν εἰσίῃ τις Κτησίας,  
ἢ συκοφάντης ἄλλος, οἱ- 840  
μῶζων καθεδεῖται·  
οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι·  
οὐδ' ἐξομόρξεται Πρέπης τὴν εὐρυπρωκτίαν σοι,  
οὐδ' ὥστιεῖ Κλεωνύμω·  
χλαῖναν δ' ἔχων φανὴν δίει· 845

832 καὶ χαῖρε πόλλ'.] 'And a hearty fare-well to you. M. But to fare well isn't our folk's way.'

833 πολυπραγμοσύνη νυν κ.τ.λ.] 'Then may my meddlesome words fall back on my own head,' i.e. 'if you can't take the wish, I will.' This was a form of taking to yourself an ill-omened wish hastily uttered. ἐς κεφαλὴν σοί (Pac. 1063) expresses the contrary: the turning off your foe's bad wish for you on himself. Some editors read (with many MSS.) πολυπραγμοσύνης, as an exclamation: 'O my meddlesome (hasty) tongue! may it, &c.'

835 παῖειν.] We need not with Elmsley suppose this a distinct word from παῖειν to strike, a word akin to πασάμην (found in Homer), and Lat. *pasco*. Cf. Pac. 25, εἰρεῖδει.

ἐφ' ἄλλ'.] Cf. Eg. 707, ἐπὶ τῷ φά-γοις ἡδιστ' ἄν; ἐπὶ βαλαντίω;

839. Of Ctesias and Prepis we know nothing. For Cleonymus see above, v. 88. Hyperbolus is a frequent butt of Aristophanes. This Cratinus, some think, was not the comic poet, but a lyric poet of no note. The former appears to have been somewhat a loose liver (cf. Eg. 400), but hardly of the fop order.

κού ξυντυχών σ' Ὑπέρβολος  
 δικῶν ἀναπλήσει  
 οὐδ' εὐτυχῶν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων  
 Κρατῖνος αὐ κεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ,  
 ὁ περιπόνηρος Ἀρτέμων,  
 ὁ ταχὺς ἄγαν τὴν μουσικὴν,  
 ὅζων κακὸν τῶν μασχαλῶν  
 πατρὸς τραγασαίου  
 οἶδ' αἰθίς αὐ σε σκώψεται Παύσων ὁ παμπόνηρος,  
 Λυσίστρατός τ' ἐν τὰγορᾷ, Χολαργέων ὄνειδος, 855  
 ὁ περιαλουργὸς τοῖς κακοῖς,  
 ῥιγῶν τε καὶ πεινῶν ἀεὶ  
 πλεῖν ἢ τριάκονθ' ἡμέρας  
 τῶν μηνὸς ἐκάστου.

## ΒΟΙΩΤΟΣ

ἵττω Ἑρακλῆς, ἑκαμὸν γὰ τὰν τύλαν κακῶς, 860

849 αὐ.] So Meineke for vulg. αὐ. εἰ, Muller.

κεκαρμένος μοιχὸν.] The chief tonsures we read of are κῆπος, περιτρόχαλα, σκέρφιον. What the κῆπος was is not quite plain. Hesychius says it was effected by razor (μιᾷ μαχαίρᾳ), not by scissors, and was used by the Persians. The Scholiast on *Av.* 806 says, ὁ δὲ κῆπος πρὸ μετώπου κεκοσμήσθαι. Probably it was an ornamental and foppish way of cutting the hair, and held a mark of effeminacy: and μοιχὸν here is put by surprise for it.

850 ὁ περιπόνηρος Ἀρτέμων.] One Artemon was a contemporary of Aristides, and an effeminate profligate, carried about on a litter. Another a maker of war engines, employed by Pericles, and lame, so that he was carried about to sieges. Hence περιφόρητος Ἀρτέμων passed into a proverb for (as some say) a helpless and lazy man; and περιπόνηρος is said to be put by surprise for this. But as Anacreon, quoted by Athenæus, speaks of the first Artemon as

πονηρὸς, there seems no need to refer to περιφόρητος at all. Aristophanes simply calls Cratinus 'a right rascal. ly Artemon.'

853 τραγασαίῳ.] Another pun on Tragasæ and τράγος. ὡς δυσώδη διαβάλλει αὐτόν. Schol. Cf. *Pac.* 814, and Persius' 'gente hircosa centurionum.'

854 Παύσων.] A caricaturist. Πολύγνωτος μὲν κρείττους, Παύσων δὲ χείρους, Διονύσιος δὲ ὁμοῖους εἰκαζε, Aristot. *Poet.* II. 2. His art did not feed him well. Cf. *Thesm.* 949.

855 Λυσίστρατος.] Called ὁ σκωπτόλης, *Vesp.* 787: cf. *Eq.* 1266, where the knights decline to be hard on the poor beggar. The Scholiast says he was called χηναλώπηξ, a queer combination, rather reminding one of *Philostratus* called κυναλώπηξ in *Eq.* 1069.

860 τύλαν.] The Scholiast interprets this word of the actual shoulder callous by carrying burdens: others of a porter's knot. See v. 954, ὑπόκυπτε τὰν τύλαν, which supports the latter view.

κατάθου τὸ τὰν γλάχων' ἀτρέμας, Ἴσμηνιά  
 ὕμεις δ', ὅσοι Θείβαθεν αὐληταὶ πάρα,  
 τοῖς ὀστίνουις φυσῆτε τὸν πρωκτὸν κυνός.

## ΔΙΚΑΙΟΠΟΛΙΣ

παῦ' ἐς κόρακας. οἱ σφήκες οὐκ ἀπὸ τῶν θυρῶν;  
 πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι 865  
 ἐπὶ τὴν θύραν μοι Χαιριδῆς βομβαύλιοι;

## ΒΟΙΩΤΟΣ

νεὶ τὸν Ἰόλαον, ἐπιχαρίττως γ', ὦ ξένε'  
 Θείβαθι γὰρ φυσᾶντες ἐξέπισθέ μου  
 τᾶνθεια τὰς γλάχωνος ἀπέκιξαν χαμαί.  
 ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω, 870  
 τῶν ὀρταλίχων ἢ τῶν τετραπτερυλλίδων.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον.  
 τί φέρεις;

861 γλάχων.] Att. βλήχων. Compare γλέφαρον for βλέφαρον.

863. The bag of their bag-pipes was of dogskin. But there is a supposed allusion to a proverb ἐς κυνὸς πυγὴν ὄραν. Cf. *Eccles.* 255.

864 οἱ σφήκες.] We talk rather of the 'droning' of bag-pipes.

866 Χαιριδῆς.] 'Brats of Chæris,' for whom see above, v. 16. With the form compare ἀλωπεκιδεύς (*Pac.* 1067), περιστεριδεύς.

βομβαύλιοι.] 'Bumble-pipers,' a sort of cross between βομβύλιος, a bumble-bee, and ἀσκαύλης, a bag-piper.

867 Ἰόλαον.] Hercules' friend, and so a natural hero for a Boeotian to swear by.

ἐπιχαρίττως γ', ὦ ξένε.] Supply ἀπόλουντ' αὖ. 'They may perish with my hearty consent.' ἐπιχαρίττως = ἐπιχαρίστως. Meineke reads ἐπεχαρίξα μὲν ξένε, 'You have pleased me.' ἐπεχαρίξα = ἐπεχαρίξω, ἐπεχαρίσω.

869 ἀπέκιξαν.] ἀπέβαλον, Schol.

ἀποπεσεῖν ἐποίησαν, Hesych. ἐκίξα is said by L. and S. s. v. κίκω, to = ἤνεγκα, with a reference to *Anth.* P. 15. 27.

871 ὀρταλίχων.] The Boeotians called cocks chickens, says the Scholiast. There is a fragment of Strattides in Athenæus (*Mein. Com. Fr.* II. 781) to this effect. ξυνίετ' οὐδὲν πᾶσα Θηβαίων πόλις—οἱ—ὀνομάζετε, τὸν ἀλεκρυθνα δ' ὀρτάλιχων.

τετραπτερυλλίδων.] Elmsley will have this to mean simply 'quadrupeds.' It can hardly be supposed that the Boeotians deliberately called legs wings. Rather it is put by surprise for τετραπόδων, 'quadrupeds,' and may perhaps include his strange birds, and insects or locusts (as the Scholiast says) if he had any, though he does not mention them in his list.

872 κολλικοφάγε.] The Boeotians were good trenchermen; their hero, Hercules, specially so. Cf. *Ran.* 550 sqq.

## ΒΟΙΩΤΟΣ

ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,  
ὀρνέανον, γλαχῶ, ψιάθως, θρυαλλίδας,  
νάσσας, κολοῖως, ἀτταγᾶς, φαλαρίδας,  
τροχίλως, κολύμβως.

875

## ΔΙΚΑΙΟΠΟΛΙΣ

ὥσπερὶ χειμῶν ἄρα  
ὀρνιθίας ἐς τὴν ἀγορὰν ἐληλυθας.

## ΒΟΙΩΤΟΣ

καὶ μὰν φέρω χᾶνας, λαγῶς, ἀλώπεκας,  
σκάλοντας, ἐχίνως, αἰελούρως, πικτίδας,  
ικτίδας, ἐνύδριας, ἐγγέλεις Κωπαίδας.

880

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τερπνότατον σύ τέμαχος ἀνθρώποις φέρων,  
δός μοι προσειπεῖν, εἰ φέρεις τὰς ἐγγέλεις.

## ΒΟΙΩΤΟΣ

πρέσβειρα πεντήκοντα Κωπάδων κορᾶν,

873 ὅσ' ἐστὶν κ.τ.λ.] Compare the list of Boeotian good things in *Pac.* 1004.

875 ἀτταγᾶς.] This bird was of mottled feathers, and fond of the water (*Ar. Av.* 249); of the colour of the snipe (*ἀσκαλώπας* or *σκολόπαξ*, *Aristot. H. A.* ix. 26). These data do not quite determine it. L. and S. give 'snipe or woodcock,' saying it was long billed, but *Aristotle*, to whom they refer, only says there that the *ἀσκαλώπας* was so. *Pliny* (x. 48) says that it was 'vocalis alias, captus obmutescens.' The haunts from which, with others of its feather, it is summoned (*Av.* 249) do not suggest naturally the woodcock, but rather that it is some one of the sandpiper kind, as is *τροχίλος*.

φαλαρίδας.] 'Bald-coots.' Cf. *Theocr.* v. 103, viii. 27, for the adj. *φαλαρός*, and *Buttmann Lexil.* on *φάλος*, &c.

877 ὀρνιθίας.] μετὰ τὰς χειμερινὰς τροπὰς πνέουσιν οἱ ὀρνιθίαι, *Aristot. Meteor.* ii. 5. 10. οἱ δὲ ὀρνιθίαι καλούμενοι ἑαρινοὶ τινες ὄντες ἀνεμοὶ βορέαι εἰσὶ τῷ γένει. *Aristot. Mund.* iv. 15. Plainly it is 'the wintry wind that brings the passage-birds;' not 'that kills the birds,' as one Scholiast says. *Symmachus* notes that such birds as the Boeotian brought come in winter: this is true enough; and our markets in a hard winter often illustrate the fact.

879 αἰελούρως, κ.τ.λ.] A curious arrangement of animals, 'cats, beavers, weasels, otters.' One might suggest a transposition of *πικτίδας* and *ικτίδας*. But our Boeotian was perhaps not careful of the order in which he cried the contents of his game-bag.

880 ικτίδας, ἐνύδριας.] So *Elmsley* and *Meineke* for vulg. ἐνύδριον.

883 πρέσβειρα π. κ. κ.] δέσποισα

ἐκβαθὶ τῷδε κήπιχαρίττα τῷ ξένῳ.

## ΔΙΚΑΙΟΠΟΙΔΙΣ

ὦ φιλτάτῃ σὺ καὶ πάλαι ποθουμένη,  
 ἦλθες ποθεινὴ μὲν τρυγφδικοῖς χοροῖς,  
 φίλῃ δὲ Μορίχῳ. δμῶες, ἐξενέγκατε  
 τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.  
 σκέψασθε, παῖδες, τὴν ἀρίστην ἔγχελυν,  
 ἦκουσαν ἔκτῳ μόλις ἔτει ποθουμένην·  
 προσεΐπατ' αὐτήν, ὦ τέκν'· ἄνθρακας δ' ἐγὼ  
 ὑμῖν παρέξω τῇσδε τῆς ξένης χάριν.  
 ἀλλ' ἐκφερ' αὐτήν· μηδὲ γὰρ θανῶν ποτε  
 σοῦ χωρὶς εἶην ἐντετευτλανωμένης.

885

890

## ΒΟΙΩΤΟΣ

ἐμοὶ δὲ τιμὰ τῷσδε πᾶ γενήσεται;

895

## ΔΙΚΑΙΟΠΟΙΔΙΣ

ἀγορῷς τέλος ταύτην γέ που δώσεις ἐμοί·  
 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε.

## ΒΟΙΩΤΟΣ

ἰώγα ταῦτα πάντα.

## ΔΙΚΑΙΟΠΟΙΔΙΣ

φέρε, πόσου λέγεις;  
 ἦ φορτί' ἔτερ' ἐνθὲνδ' ἐκεῖσ' ἄξεις ἰών;

πεντήκοντα Νηρήδων κορᾶν. *Æsch. Arm. Jud.* (Dind. Fr. 164).

884 κήπιχαρίττα.] Said to be Boeotian for ἐπιχαρίζου; but this would be a curious dialectic variation. The sound ου from εο would not have a variation ᾱ. In the genitive of the first declension we have both ου and ᾱ, but this is from an original αο by prominence given to the first vowel of the double sound; comp. also the gen. plur. -ᾶν from -ᾶων. The Scholiast takes ἐπιχαρίττα (n. pl.) as an adverb, repeating ἐκβαθὶ with it: 'Come out, and (do so) in a way to please.' See ἐπιχα-

ρίττως above (v. 867). ἐπιχαρίτται = ἐπιχαρίζσαι, 1st aor. imperat. Mein.

887 Μορίχῳ.] A glutton. Cf. *Pac.* 1008, where he is spoken of in connexion with these same Copaic eels.

890 ἔκτῳ ἔτει.] Cf. v. 266.

893 ἐκφερ' αὐτήν.] This, the reading of the Ravenna MS., seems preferable (as Müller says) to εἰσφερ'. For why should the eel be taken in when the brazier was to be brought out? A confusion of εἰς and ἐκ would be easy whether in uncial or cursive manuscript.

894 ἐντ.] Cf. *Pac.* 1014. ταῦτ' ἐντ' ἐντ'.



## ΒΟΙΩΤΟΣ

ὅ τι γ' ἔστ' Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή. 900

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς  
ἦ κέραμον.

## ΒΟΙΩΤΟΣ

ἀφύας ἦ κέραμον; ἀλλ' ἔντ' ἐκεῖ·  
ἀλλ' ὅ τι παρ' ἀμῖν μή 'στι, τᾶδε δ' αὖ πολὺ.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δα τοῖνυν συκοφάντην ἔξαγε  
ὥσπερ κέραμον ἐνδησάμενος.

## ΒΟΙΩΤΟΣ

νεὶ τῷ σιῷ, 905  
λάβοιμι μέντ' ἀν κέρδος ἀγαγὼν καὶ πολὺ,  
ἄπερ πίθ' ἀκον ἀλιτρίας πολλὰς πλέων.

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶ μὴν ὁδὶ Νίκارχος ἔρχεται φανὼν·

## ΒΟΙΩΤΟΣ

μικκός γα μάκος οὗτος.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' ἅπαν κακόν.

## ΝΙΚΑΡΧΟΣ

ταυτὶ τίς τὰ φορτί' ἐστί;

901. For Phaleric anchovies, cf. *Av.* 76.

905 *νεὶ τῷ σιῷ*.] Meineke, Ahrens and others alter *σιῷ* to *θιῷ*. They may have good grounds for thinking that more correct Boeotian, but we are hardly warranted in going against the MSS. to make that or similar changes. Aristophanes may have been content with a mild Boeotian dialect short of the whole Boeotian hog: or may have supposed his Boeo-

tian to moderate his provincialisms in the Attic market. *σιῷ* for *θιῷ* is however properly Laconian. The substitution (by those unable to pronounce *θ*) of a sibilant for the aspirated dental may be illustrated by many German words beginning with *z* (= *tʰ*), where, according to Grimm's law, the aspirate should have place, e.g. *zehn*, *zwei* (Latin and English cognates *decimus*, *ten*, *duo*, *two*).

ΒΟΙΩΤΟΣ

τῷδ' ἐμὰ

910

Θείβαθεν, ἴττω Δεὺς.

ΝΙΚΑΡΧΟΣ

ἐγὼ τοίνυν ὁδὶ

φαίνω πολέμια ταῦτα.

ΒΟΙΩΤΟΣ

τί δὲ κακὸν παθὼν

ὀρναπετίοισι πόλεμον ἦρα καὶ μάχαν;

ΝΙΚΑΡΧΟΣ

καὶ σέ γε φανῶ πρὸς τοῖσδε.

ΒΟΙΩΤΟΣ

τί ἀδικειμένος;

ΝΙΚΑΡΧΟΣ

ἐγὼ φράσω σοι τῶν περιεστώτων χάριν.

915

ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἔπειτα φαίνεις δῆτα διὰ θρυαλλίδα;

ΝΙΚΑΡΧΟΣ

αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.

ΔΙΚΑΙΟΠΟΛΙΣ

νεώριον θρυαλλίς; οἴμοι, τίني τρόπῳ;

ΝΙΚΑΡΧΟΣ

ἐνθεὶς ἂν ἐς τίφην ἀνὴρ Βοιώτιος

920

ἄψας ἂν ἐσπέμφειεν ἐς τὸ νεώριον

912 ταῦτα. τί δὲ κακὸν παθὼν.] So Bentley, Hermann, and Meineke. The MSS. give τί δαί. Elmsley and Dindorf throw out κακόν. But κακόν gives a liveliness to the question: 'and what mischief ails you that,' &c. or 'what the deuce ails you?'  
913 ἦρα.] ἡράμην, ἡρασο, ἡραο, ἡρα or ἥρω. See note on v. 884.

917 διὰ θρυαλλίδα.] θρυαλλίδας. MSS. καὶ θρυαλλίδα Elmsley, Dindorf. The pun is something like that in v. 826, 'You give light because of a wick,' or 'you inform against me for a wick's sake.'

920 τίφην.] The Scholiast explains τίφη here as = σίλφη, a kind of beetle: but on Pac. 143 Ναξιουρ

δι' ὑδρορρόας, βορέαν ἐπιτηρήσας μέγαν.  
 κείπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ,  
 σελαγοῖντ' ἄν.

## ΔΙΚΑΙΟΠΟΛΙΣ

αἱ νῆς, ὦ κάκιστ' ἀπολούμενε,  
 σελαγοῖντ' ἄν ὑπὸ τίφης τε καὶ θρυαλλίδος; 925

## ΝΙΚΑΡΧΟΣ

μαρτύρομαι.

## ΔΙΚΑΙΟΠΟΛΙΣ

ξυλλάμβαν' αὐτοῦ τὸ στόμα  
 δός μοι φορυτὸν, ἵν' αὐτὸν ἐνδήσας φέρω.  
 [ὥσπερ κέραμον ἵνα μὴ καταγῇ φορούμενος]

## ΧΟΡΟΣ

ἐνδησον, ὦ βέλτιστε, τῷ  
 ξένῳ καλῶς τὴν ἐμπολὴν  
 οὔτως ὅπως  
 ἄν μὴ φέρων κατὰξῃ.

930

## ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ μελήσει ταῦτ', ἐπεὶ  
 τοι καὶ ψοφεῖ λάλον τι καὶ  
 πυρορραγὲς  
 κάλλως θεοῖσιν ἐχθρόν.

γῆς κάρθαρος is explained of a kind of boat, and σίλφη is also said to be used in this sense. Suidas too gives σίλφη as 'a boat.' Others take τίφη to be a kind of straw, referring to Pliny (*N.H.* XVIII. 20, 4). A wick could hardly be 'put in' a beetle; and a boat seems too big a thing for the occasion, unless (as Müller does) we understand a toy-boat. A wick stuck in a straw and sent floating down the conduit seems best to suit the passage. The means are of course purposely absurd and inadequate to the end, but the wick is in some way to be wafted as a fire ship among the Athenian shipping.

924 αἱ νῆς.] This is as near the

MSS., αἱ νῆσι and αἱ νῆες, as Dindorf's εὐθύς. Fritzsche proposed this distribution of persons and reading: Meineke approves of it in his note.

926 μαρτύρομαι.] Nicarchus is being packed up. Cf. *Pac.* 1119, where the priest, when beaten, says, 'I protest.'

928 δός μοι... φέρω.] As it is plain from vv. 929, 931, 952, that Dicæopolis tied up the sycophant, this line cannot be given (as Bothe would give it) to the Bæotian. ἐνδήσω φέρειν, Elmsl., but none of the proposed alterations are satisfactory.

929. Meineke omits this line: and Dobree and Bothe think it a clumsy make-up from vv. 905 and 931.

## ΧΟΡΟΣ

τί χρήσεται ποτ' αὐτῷ;

935

## ΔΙΚΑΙΟΠΟΙΙΣ

πάγχρηστον ἄγγος ἔσται,  
κρατὴρ κακῶν, τριπτὴρ δικῶν,  
φαίνειν ὑπευθύνους λυχνοῦ-  
χος, καὶ κύλιξ  
τὰ πράγματ' ἐγκυκᾶσθαι.

## ΧΟΡΟΣ

πῶς δ' ἂν πεποιθοίη τις ἀγ-  
γείῳ τοιούτῳ χρώμενος  
κατ' οἰκίαν  
τοσόνδ' αἰὲ ψοφοῦντι;

940

## ΔΙΚΑΙΟΠΟΙΙΣ

ἰσχυρόν ἐστιν, ὡγάθ', ὥστ'  
οὐκ ἂν καταγείη ποτ', εἴ-  
περ ἐκ ποδῶν  
κάτω κάρα κρέμαιτο.

945

## ΧΟΡΟΣ

ἤδη καλῶς ἔχει σοι.

## ΒΟΙΩΤΟΣ

μέλλω γέ τοι θερίδδεν.

## ΧΟΡΟΣ

ἀλλ', ὦ ξένων βέλτιστε, καὶ  
τούτου λαβὼν πρόσβαλλ' ὅπου

937 κρατὴρ κακῶν.] Cf. Pind. Ol. VI. 155, γλυκὺς κρατὴρ ἀγαφθέγκτων δοιδῶν. τριπτὴρ must surely be 'a mortar' here, not 'a pestle,' as L. and S. give it. For both κρατὴρ and τριπτὴρ should be a kind of ἄγγος: one 'to mix in,' the other 'to pound in.'

945 καταγείη.] The αἰ in this word does not suit the metre. καταγαίη,

Cobet; καταξείας, Müller.

948 ἀλλ' ὦ ξένων, κ.τ.λ.] The reading here is uncertain. The MSS. have συνθέριζε καὶ τοῦτον λαβὼν. As the four lines should probably correspond to the other sets of four, some editors omit συνθέριζε. Meineke in his note proposes νῦν θέριζε but keeps καὶ τοῦτον λαβὼν.

949 πρόσβαλλ' ὅπου β'.] 'Take

βούλει φέρων

950

πρὸς πάντα συκοφάντην.

# ΔΙΚΑΙΟΠΟΛΙΣ

μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον.

αἵρου λαβὼν τὸν κέραμον, ὦ Βοιώτιε.

# ΒΟΙΩΤΟΣ

ὑπόκνυπτε τὰν τύλαν ἰὼν, Ἰσμήνιχε.

# ΔΙΚΑΙΟΠΟΛΙΣ

χῶπως κατοίσεις αὐτὸν εὐλαβούμενος.

955

πάντως μὲν οἴσεις οὐδὲν ὑγιές, ἀλλ' ὅμως·

κὰν τοῦτο κερδάνης ἄγων τὸ φορτίον.

εὐδαιμονήσεις συκοφαντῶν γ' οὐνεκα.

# ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΥ

Δικαιοπόλι.

# ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστι; τί με βωστρεῖς;

# ΘΕΡΑΠΩΝ

ὅ τι;

ἐκέλευσε Λάμαχος σε ταυτησὶ δραχμῇς

960

εἰς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν,

τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγχελυν.

# ΔΙΚΑΙΟΠΟΛΙΣ

ὁ ποῖος οὗτος Λάμαχος τὴν ἔγχελυν;

and apply your sycophant to what you will.' He was something like Juvenal's 'Græculus esuriens.'

954 *τύλαν*.] See above on v. 860. A man could hardly be said to 'stoop under' his shoulder.

956 *πάντως...ἀλλ' ὅμως*.] 'You will in any case (take what care you will) bear but a rotten burden, yet for all that (be careful with it).' That this is the right way of supplying the ellipse with *ὅμως* is plain, if we compare vv. 402, 408 of this play, and Eur. *Hecub.* 842, *πιθοῦ*,

*παρόσχεις χεῖρα τῇ πρεσβύτιδι τιμωρὸν, εἰ καὶ μηδὲν ἔστιν, ἀλλ' ὅμως*.

957 *κὰν τοῦτο κ.τ.λ.*] 'And if you make a good thing of carrying this piece of goods, you will be all right as far as sycophants go.' *εὐδ. σ. ο.* would be a paradox, as *δυσδαιμονία* would be the natural result.

961 *Χόας*.] The final *-as* must be long here. Therefore some would read *χοᾶς* from *χοεύς*. But the form for the festival of the pitchers seems to have been *χόες*, *χοῶν*, *χοῦσι*, *χόας*. Cf. v. 1211.

## ΘΕΡΑΠΩΝ

ὁ δεινὸς, ὁ ταλαύρινος, ὃς τὴν Γοργόνα  
πάλλει, κραδαίνων τρεῖς κατασκίους λόφους. 965

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἂν μὰ Δί', εἰ δοίη γέ μοι τὴν ἀσπίδα·  
ἀλλ' ἐπὶ ταρίχει τοὺς λόφους κραδαινέτω·  
λγύς ἦν δ' ἀπολwgαίνη, τοὺς ἀγορανόμους καλῶ.  
ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον  
εἴσεμι' ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων. 970

## ΧΟΡΟΣ

εἶδες ὦ εἶδες ὦ πᾶσα πόλι τὸν φρόνιμον ἄνδρα, τὸν  
ὑπέρσοφον,  
οἷ' ἔχει σπεισάμενος ἐμπορικὰ χρήματα διεμπολᾶν,  
ὧν τὰ μὲν ἐν οἰκίᾳ χρήσιμα, τὰ δ' αὖ πρέπει χλιαρὰ  
κατεσθίειν.  
αὐτόματα πάντ' ἀγαθὰ τῷδε γε πορίζεται.  
οὐδέποτε' ἐγὼ πύλεμον οἰκαδ' ὑποδέξομαι,  
οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ἄσεται 980  
ξυγκατακλινεῖς, ὅτι παροίνιος ἀνὴρ ἔφυ,  
ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,  
(980)  
εἰργάσατο πάντα κακὰ κἀνέτρεπε κύξέχει,  
κἀμάχετο, καὶ προσέτι πολλὰ προκαλουμένου,  
πῖνε, κατάκεισο, λαβὲ τήνδε φιλοτησίαν, 985

967 ἐπὶ ταρίχει τ. λ. κ.] 'Let him e'en wag his plumes over salt-fish.' For the use of ἐπὶ of an accompanying relish cf. above, v. 835.

970 ὑπαὶ πτερύγων κιχλᾶν.] The Scholiast says (and the dialectic forms suggest) that this is a fragment or allusion to some well-known song. ὑπαί, 'beneath, veiled under:' the quantity of birds brought by the Boeotian might well make Dicæopolis look so.

975 ἐν οἰκίᾳ χρήσιμα.] The mats and wicks would be this. Cf. v. 874.

980 τὸν Ἀρμόδιον.] The well-known song beginning ἐν μύρτον κλαδί τὸ ξίφος φορήσω, κ.τ.λ. Cf. *Vesp.* 1225, *Eg.* 786, and Thuc. vi. 54 sqq. for his version of the story.

981 παροίνιος.] Elmsley and Meineke read παροινικός, the superlative of which is found in *Vesp.* 1300. Applied to a person the form in -ικός may be preferable (see L. and S.); but a change against the MSS. is hardly warranted.

985 φιλοτησίαν.] Sc. κόλिका, 'cup o' kindness.'

τὰς χάρακας ἤπτε πολὺ μᾶλλον ἔτι τῷ πυρὶ,  
 ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν ἀμπέλων.  
 \* \* \* \* ταί τ' ἐπὶ τὸ δεῖπνον ἅμα καὶ μεγάλα δὴ  
 φρονεῖ, 988  
 τοῦ βίου δ' ἐξέβαλε δεῦγμα τάδε τὰ πτερὰ πρὸ τῶν  
 θυρῶν. (986)  
 ὦ Κύπριδι τῇ καλῇ καὶ Χάρισι ταῖς φίλαις ξύντροφε  
 Διαλλαγῇ,

ὥς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες. 990  
 πῶς ἂν ἐμέ καὶ σέ τις Ἔρως ξυναγάγοι λαβὼν,  
 ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων;  
 ἢ πάνυ γερόντιον ἴσως νενόμικας με σύ;  
 ἀλλὰ σε λαβὼν τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν  
 πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρὸν, 995  
 εἶτα παρὰ τόνδε νέα μοσχίδια συκίδων,  
 καὶ τὸ τρίτον ἡμερίδος ὄρχον, ὁ γέρων ὁδὶ,  
 καὶ περὶ τὸ χωρίον ἐλᾶδας ἦπαν ἐν κύκλῳ,  
 ὥστ' ἀλείφεσθαι σ' ἀπ' αὐτῶν καμὲ ταῖς νουμηνίαις.

## ΚΗΦΙΣΟΦΩΝ

ἀκούετε λεῶν κατὰ τὰ πάτρια τοὺς χόας 1000  
 πίνειν ὑπὸ τῆς σάλπυγγος· ὃς δ' ἂν ἐκπλή  
 πρώτιστος, ἄσκον Κτησιφώντος λήψεται.

988. The sense of the words here lost must (as shewn by the Scholiast's note and expression *σπουδάζει*) have been about this, 'See how he hastens.' The amount should balance *εἶδες ὦ εἶδες ὦ*. The *-ται* may have been the termination of a verb.

989. In proof of his good living within some feathers of the plucked birds were thrown out before the door.

990 *ὥς καλὸν... ἄρ' ἐλάνθανες.* Cf. *Eg.* 1170, *ὥς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον*. *ἄρα* is used of a discovery which surprises. The imperfect expresses continuance, 'You were beautiful all along, and we knew it not.'

991 *ὁ γεγραμμένος*. A picture

by Zeuxis in Aphrodite's temple at Athens of Love crowned with roses.

993 *νενόμικας*.] 'You have come to think.' Cf. *Eg.* 714, *ὥς σφόδρα σὺ τὸν δῆμον σαυτοῦ νενόμικας*.

997 *ὄρχον*.] *ὄρχον*, Dind. *κλάδον*, MSS. There is no objection to the repetition of *ὄρχον*, as the distinction is only between the *ἡμερίαις* and *ἀμπέλαις*.

1002 *ἄσκον Κτησιφώντος*.] A wine-skin was the prize for drinking: but Ctesiphon was a pot-bellied man, and such appear to have been called *ἄσκοι*. *τοῦτων οὖν δι' οἶνο-φλυγίαν καὶ πάχος τοῦ σώματος ἄσκον καλοῦσι πάντες οὐπιχώριοι*, Antiph. ap. Ath. Herodotus uses *ἄσκος* of Marsyas' skin, VII. 26. See also *Eg.* 370, *δερώ σε θύλακον κλοπῆς*.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ παῖδες, ὦ γυναῖκες, οὐκ ἠκούσατε;  
 τί δρᾶτε; τοῦ κήρυκος οὐκ ἀκούετε;  
 ἀναβράττετ', ἐξοπτᾶτε, τρέπετ' ἀφέλκετε 1005  
 τὰ λαγῶα. ταχέως τοὺς στεφάνους ἀνείρετε.  
 φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.

## ΧΟΡΟΣ

ζηλῶ σε τῆς εὐβουλίας,  
 μᾶλλον δὲ τῆς εὐωχίας,  
 ἄνθρωπε, τῆς παρούσης. 1010

## ΔΙΚΑΙΟΠΟΛΙΣ

τί δῆτ', ἐπειδὴν τὰς κίχλας  
 ὀπτωμένας ἴδητε;

## ΧΟΡΟΣ

οἶμαί σε καὶ τοῦτ' εὖ λέγειν.

## ΔΙΚΑΙΟΠΟΛΙΣ

τὸ πῦρ ὑποσκάλευε.

## ΧΟΡΟΣ

ἤκουσας ὡς μαγειρικῶς 1015  
 κομψῶς τε καὶ δειπνητικῶς  
 αὐτῷ διακονεῖται;

## ΓΕΩΡΓΟΣ

οἶμοι τάλας.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὦ Ἡράκλεις, τίς οὐτοσί;

## ΓΕΩΡΓΟΣ

ἀνὴρ κακοδαίμων.

## ΔΙΚΑΙΟΠΟΛΙΣ

κατὰ σεαυτὸν νυν τρέπου.

1019 κατὰ σεαυτὸν νυν τρέπου.] come to us εὐδαίμονας with your κα-  
 'Then keep to yourself,' do not κοδαμονία.



ΓΕΩΡΓΟΣ

ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνῳ, 1020  
μέτρησον εἰρήνης τί μοι, κὰν πέντ' ἔτη.

ΔΙΚΑΙΟΠΟΛΙΣ

τί δ' ἔπαθες;

ΓΕΩΡΓΟΣ

ἐπετρίβην ἀπολέσας τῷ βόε.

ΔΙΚΑΙΟΠΟΛΙΣ

πόθεν;

ΓΕΩΡΓΟΣ

ἀπὸ Φυλῆς ἔλαβον οἱ Βοιώτιοι.

ΔΙΚΑΙΟΠΟΛΙΣ

ὦ τρισκακοδαίμων, εἴτα λευκὸν ἀμπέχει;

ΓΕΩΡΓΟΣ

καὶ ταῦτα μέντοι νῆ Δί' ὥπερ μ' ἔτρεφέτην 1025  
ἐν πᾶσι βολίοις.

ΔΙΚΑΙΟΠΟΛΙΣ

εἴτα νυνὶ τοῦ δέει;

ΓΕΩΡΓΟΣ

ἀπόλωλα τῷφθαλμῷ δακρύων τῷ βόε.  
ἀλλ' εἴ τι κήδει Δερκέτου Φυλασίου,  
ὑπάλειψον εἰρήνην με τῷφθαλμῷ ταχύ.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ', ὦ πονήρ', οὐ δημοσιεύων τυγχάνω. 1030

ΓΕΩΡΓΟΣ

ἴθ' ἀντιβολῶ σ', ἣν πως κομίσωμαι τῷ βόε.

1022 ἐπετρίβην.] ἀπώλωμην, Schol.  
1024 εἴτα λ. ἄ.] He ought to  
have been in mourning.

1026 ἐν πᾶσι βολίοις.] By sur-  
prise for ἐν π. ἀγαθοῖς; 'in all kind  
of—muck,' (for 'luck').

1030 δημοσιεύων.] 'Parish-  
doctor.' Cf. Plat. *Gorg.* 455 b.

1031 ἴθ' ἀντιβολῶ σ'.] Gene-  
rally followed by an imperative ex-  
pressed: cf. *Nub.* 110, *Pac.* 400.  
Here it is easily understood.

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐκ ἔστιν, ἀλλὰ κλᾶε πρὸς τοὺς Πιπτάλου.

## ΓΕΩΡΓΟΣ

συ δ' ἀλλὰ μοι σταλαγμὸν εἰρήνης ἔνα  
ἐς τὸν καλαμίσκον ἐνστάλαξον τουτονί.

## ΔΙΚΑΙΟΠΟΛΙΣ

οὐδ' ἂν στριβιλικίγξ· ἀλλ' ἀπιὼν οἴμωζέ ποι. 1035

## ΓΕΩΡΓΟΣ

οἶμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳιν.

## ΧΟΡΟΣ

ἄνῃρ ἐνεύρηκέν τι ταῖς  
σπονδαῖσιν ἡδὺ, κοῦκ ἔοι-  
κεν οὐδενὶ μεταδώσειν.

## ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τῆς χορδῆς τὸ μέλι· 1040  
τὰς σηπίας στάθευε·

## ΧΟΡΟΣ

ἤκουσας ὀρθιασμάτων;

## ΔΙΚΑΙΟΠΟΛΙΣ

ὅπτᾱτε τὰ γγέλεια.

## ΧΟΡΟΣ

ἀποκτενεῖς λιμῶ με καὶ 1045  
τοὺς γείτονας κνίσῃ τὲ καὶ  
φωνῇ τοιαῦτα λάσκων.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὅπτᾱτε ταῦτ' ἐκ καλῶς ξανθίζετε.

1032. Pittalus was a well-known doctor, cf. v. 1222, *Vesp.* 1432.

1035 στριβιλικίγξ.] From στρί-  
βοι, 'a thin, weak voice,' and λι-  
κίγξ, 'a bird's shrill chirp.'

1043 τὰ γγέλεια.] Sc. κρέα, a

common ellipse: cf. *Eg.* 1192, λέ-  
γῃα.

1048. The paranymph was the  
bridegroom's companion, also called  
πάροχος.

## ΠΑΡΑΝΤΜΦΟΣ

Δικαιοπόλι.

## ΔΙΚΑΙΟΠΟΛΙΣ

τίς οὔτοσ' ἰ τίς οὔτοσί;

## ΠΑΡΑΝΤΜΦΟΣ

ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα  
ἐκ τῶν γάμων.

## ΔΙΚΑΙΟΠΟΛΙΣ

καλῶς γε ποιῶν, ὅστις ἦν.

1050

## ΠΑΡΑΝΤΜΦΟΣ

ἐκέλευε δ' ἐγγέαι σε, τῶν κρεῶν χάριν,  
ἵνα μὴ στρατεύοιτ', ἀλλὰ βινοίῃ μένων,  
εἰς τὸν ἀλάβαστον κύαθον εἰρήνης ἔνα.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἀπόφερ' ἀπόφερε τὰ κρέα καὶ μὴ μοι δίδου,  
ὥς οὐκ ἂν ἐγγέαιμι χιλιῶν δραχμῶν.  
ἀλλ' αὐτῇ τίς ἐστίν;

1055

## ΠΑΡΑΝΤΜΦΟΣ

ἡ νυμφεύτρια

δεῖται παρὰ τῆς νύμφης τί σοι λέξαι μόνη.

## ΔΙΚΑΙΟΠΟΛΙΣ

φέρει δὴ, τί σὺ λέγεις; ὥς γελοῖον, ὦ θεοί,  
τὸ δέημα τῆς νύμφης, ὃ δεῖται μου σφόδρα,  
ὅπως ἂν οἰκουρῇ τὸ πέος τοῦ νυμφίου.  
φέρει δεῦρο τὰς σπονδὰς, ἵν' αὐτῇ δῶ μόνη,  
ὅτι ἡ γυνή 'στι τοῦ πολέμου τ' οὐκ ἀξία.  
ὑπεχ' ὥδε δεῦρο τοῦ ξάλειπτρον, ὦ γυναῖ.  
οἶσθ' ὥς ποιεῖτε τοῦτο; τῇ νύμφῃ φράσον,

1060

1050 καλῶς γε ποιῶν.] 'And very good of him to do it.' Cf. *Eg.*

1180. καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.

1062 ἀξία.] There is little rea-

son for disturbing this, and reading *αἰτία*, as many do. 'She is a woman and does not deserve war (the ills of war)' is quite intelligible.

1064 ποιεῖτε.] Many MSS. have

ὅταν στρατιώτας καταλέγωσι, τουτῷ  
 νύκτωρ ἀλειφέτω τὸ πῆος τοῦ νυμφίου.  
 ἀπόφερε τὰς σπονδάς. φέρε τὴν οἰνήρυσιν,  
 ἦν' οἶνον ἐγγέω λαβὼν ἐς τοὺς χόας.

1065

## ΧΟΡΟΣ

καὶ μὴν ὁδί τις τὰς ὀφρῦς ἀνεσπακῶς  
 ὥσπερ τι δεινὸν ἀγγελῶν ἐπείγεται.

1070

## ΚΗΦΙΣΟΦΩΝ

ἰὼ πόνοι τε καὶ μάχαι καὶ Λάμαχοι.

## ΛΑΜΑΧΟΣ

τίς ἀμφὶ χαλκοφάλαρα δώματα κτυπεῖ;

## ΚΗΦΙΣΟΦΩΝ

ἵεναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον  
 ταχέως λαβίντα τοὺς λόχους καὶ τοὺς λόφους·  
 καῖπειτα τηρεῖν νιφόμενον τὰς ἐσβολάς.  
 ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρους αὐτοῖσί τις  
 ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους.

1075.

## ΛΑΜΑΧΟΣ

ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες.  
 οὐ δεινὰ μὴ 'ξεῖναί με μηδ' ἑορτάσαι;

## ΔΙΚΑΙΟΠΟΛΙΣ

ἰὼ στράτευμα πολεμολαμαχαϊκόν.

1080

ποιεῖται. Elmsley conj. ποιέσθω. The rule seems to be for the aor. imperat. not the pres. imperat. to follow *οἶσθ'* ὥς, *οἶσθ' οὖν* ὁ, &c. Müller takes *ποιεῖτε* to be indicative, but 'do you know how you are doing this' is a curious phrase, and not what is wanted: nor are the instances he quotes (*οἶσθ' ὥς ποιεῖ*; *οἶσθ' οὖν ὅπως δεῖ*;) at all parallel. Here *ποιεῖτε* must be imperative, or else we want *οἶσθ' ὥς δεῖ ποιεῖν*; Perhaps if *ποιεῖται* were

retained we might render it 'Do you know how this is (usually) managed?'

1069 καὶ μὴν κ.τ.λ.] Lines of tragic sound. καὶ μὴν is frequent in tragedy when a new person comes in.

1071 μάχαι κ. Δ.] Cf. 269.

1075 τὰς ἐσβολάς.] The mountain passes by which an enemy might enter. In Herod. vii. 207, it is used of Thermopylae. The Feast of Pitchers was in Anthesterion (=part of February and March); snow in the mountains would be likely enough.

## ΛΑΜΑΧΟΣ

οἱμοι κακοδαίμων, καταγελαῖς ἤδη σύ μου.

## ΔΙΚΑΙΟΠΟΛΙΣ

βούλει μάχεσθαι Γηρυόνη τετραπτίλῳ;

## ΛΑΜΑΧΟΣ

αἰαῖ,

οἶαν ὁ κήρυξ ἀγγελίαν ἡγγειλέ μοι.

## ΔΙΚΑΙΟΠΟΛΙΣ

αἰαῖ, τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν;

## ΚΗΦΙΣΟΦΩΝ

Δικαιόπολι.

## ΔΙΚΑΙΟΠΟΛΙΣ

τί ἔστιν;

## ΚΗΦΙΣΟΦΩΝ

ἐπὶ δειπνον ταχὺ

1085

βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα.

ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.

ἀλλ' ἐγκόνηι δειπνεῖν κατακωλύεις πάλαι.

τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,

κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα,

1090

στέφανοι, μύρον, τραγήμαθ', αἱ πόρναι πάρα,

μύλη ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἱτρία,

ὀρχηστρίδες, τὰ φίλταθ' Ἀρμοδίου, καλαί.

1082 Γ. τετραπτίλῳ.] Probably Lamachus had accompanied his words with some threatening gesture; whereupon Dicæopolis puts himself in a posture of defence, takes up some wings or feathers (cf. 988), and standing before his door says, 'Do you wish to fight with a four-winged Geryon?' putting τετραπτίλῳ by surprise for τρισωμάτῳ, the common epithet of Geryon (Æsch. *Agam.* 870).

1086 κίστην.] ὀψόθηκην Schol. The host provided garlands, perfumes, desert, &c., the guests brought the other viands.

1088 δειπνεῖν κ. π.] All is ready: you are stayed for. Cf. Shaksp. *Hamlet*, 1. 3. Yet here, Laertes! aboard, aboard, for shame! The wind sits in the shoulder of your sail, And you are stay'd for.

1093 τὰ φίλταθ' Ἀρμοδίου.] The song of Harmodius was sung

ἀλλ' ὡς τάχιστα σπεύδε.

ΛΑΜΑΧΟΣ

κακοδαίμων ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα. 1095  
σύγκλειε, καὶ δεῖπνόν τις ἐνσκευαζέτω.

ΛΑΜΑΧΟΣ

παῖ παῖ, φέρ' ἔξω δεῦρο τὸν γύλιον ἐμοί.

ΔΙΚΑΙΟΠΟΛΙΣ

παῖ παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.

ΛΑΜΑΧΟΣ

ἄλλας θυμίτας οἶσε, παῖ, καὶ κρόμμυα.

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοὶ δὲ τεμάχῃ κρομμύοις γὰρ ἄχθομαι. 1100

ΛΑΜΑΧΟΣ

θρίον ταριχους οἶσε δεῦρο, παῖ, σαπρού.

ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι σὺ δημοῦ θρίον ὀπτήσω δ' ἐκεῖ.

ΛΑΜΑΧΟΣ

ἔνεγκε δεῦρο τὼ πτερῶ τὼ 'κ τοῦ κράνους.

towards the end of the supper: the dancing girls are therefore called 'the dearest accompaniment of the Harmodius lay,' that is, 'the dearest and sweetest thing to end the banquet with.' This is Brunck's explanation. As it is not quite satisfactory, corrections have been proposed. τὸ 'φίλταθ' Ἀρμόδι' ἄδεσται. Blaydes. We might read τὰ φίλταθ', Ἀρμόδιος καλεῖ. cf. v. 980.

1095 καὶ γὰρ...ἐπεγράφου.] 'Yes, for you took a great Gorgon as your device.' For this sense of ἐπιγρ. cf. Xen. Hell. 7. 5. 2. ἐπεγράφοντο ὡς Θηβαῖοι. But there is also allusion

to the Attic use of ἐπιγράφεσθαι, 'to enrol oneself under a patron.' Cf. Pac. 684, αὐτῷ ποτηρὸν προστάτην ἐπεγράψατο. Every μέτοικος had a προστάτης or patron. Cf. Soph. Ed. Col. 411, ὥστ' οὐ Κρέοντος προστάτου γεγράφομαι.

1102 δημοῦ θρίον.] This is an excellent correction of Elmsley's from δὴ σὺ παῖ and δὴ σὺ of MSS. Cf. Eq. 954, δημοῦ βοείου θρίον ἐξωπτημένον. Lamachus has defined his θρίον by the genitive ταριχους; a genitive is therefore plainly wanted to define the other's θρίον.

## ΔΙΚΑΙΟΠΟΙΣ

ἐμοὶ δὲ τὰς φάττας γε φέρε καὶ τὰς κίχλας. 1105

## ΛΑΜΑΧΟΣ

καλὸν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν.

## ΔΙΚΑΙΟΠΟΙΣ

καλὸν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας,

## ΛΑΜΑΧΟΣ

τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.

## ΔΙΚΑΙΟΠΟΙΣ

κάμοι λεκάνιον τῶν λαγῶν δὸς κρεῶν.

## ΛΑΜΑΧΟΣ

ἀλλ' ἡ τριχόβρωτες τοὺς λόφους μου κατέφαγον.

## ΔΙΚΑΙΟΠΟΙΣ

ἀλλ' ἡ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι. 1110

## ΛΑΜΑΧΟΣ

ὠνθρωπε, παῦσαι καταγελῶν μου τῶν ὕπλων.

## ΔΙΚΑΙΟΠΟΙΣ

ὠνθρωπε, βούλει μὴ βλέπειν ἐς τὰς κίχλας;

## ΛΑΜΑΧΟΣ

ὠνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ;

## ΔΙΚΑΙΟΠΟΙΣ

οὐκ, ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.

βούλει περιδόσθαι κάπιτρέψαι Λαμάχῳ, 1115

πότερον ἀκριδὲς ἢ διόν ἐστιν, ἡ κίχλαι;

## ΛΑΜΑΧΟΣ

οἴμ' ὥς ὑβρίζεις.

1109 ἀλλ' ἡ.] 'But (I am mistaken) or.' Müller reads ἀλλ' ἡ, 'but surely.'

1111 ὠνθρωπε, κ.τ.λ.] This and the next line come in better here, as Meineke places them, than after v. 1106 as Dindorf.

1114 οὐκ, ἀλλ'.] 'I'm not want-

ing to address you, but, &c.'

1116. Locusts, though eaten, were not thought very dainty food, and therefore Lamachus is supposed to know all about them.

1117 οἴμ' ὥς ὑβρίζεις.] How this answer is twisted into a verdict for locusts is not plain.

## ΔΙΚΑΙΟΠΟΛΙΣ

τὰς ἀκρίδας κρίνει πολύ.

## ΛΑΜΑΧΟΣ

παῖ παῖ, καθελὼν μοι τὸ δόρυ δεῦρ' ἔξω φέρε.

## ΔΙΚΑΙΟΠΟΛΙΣ

παῖ, παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.

## ΛΑΜΑΧΟΣ

φέρε, τοῦ δόρατος ἀφελκύσσωμαι τοῦλυτρον. 1120  
ἔχ', ἀντέχου, παῖ.

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶ σὺ, παῖ, τοῦδ' ἀντέχου.

## ΛΑΜΑΧΟΣ

τοὺς κιλλίβαντας οἶσε, παῖ, τῆς ἀσπίδος.

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶ τῆς ἐμῆς τοὺς κριβανίτας ἔκφερε.

## ΛΑΜΑΧΟΣ

φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον.

## ΔΙΚΑΙΟΠΟΛΙΣ

κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον. 1125

## ΛΑΜΑΧΟΣ

ταῦτ' οὐ κατάνελώς ἐστὶν ἀνθρώποις πλατύς;

## ΔΙΚΑΙΟΠΟΛΙΣ

ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυκὺς;

1119 ἀφελὼν.] From the fire or spit. Cf. *Ran.* 518, ὁ μάγειρος ἤδη τὰ τεμάχη ἐμελλ' ἀφαιρεῖν χη τράπεζ' εἰσήρετο.

1121 τοῦδ' ἀντέχου.] The slave is to lay hold of the spit while Dicæopolis draws off the meat.

1123 καὶ τῆς ἐμῆς. Dicæopolis' ἀσπίς is his γαστήρ, its trestles or

supports are 'baked loaves,' the staff of life.

1124 γοργόνωτον.] Cf. χαλκόνωτον ἀσπίδα, Eur. *Troad.* 1136.

1126 πλατύς.] 'Flat, downright,' 'Flat burglary as ever was committed.' Shakspeare. *Much Ado about Nothing.*



## ΛΑΜΑΧΟΣ

κατάχει σὺ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ  
ἐνορῶ γέροντα δειλίας φευξόμενον.

## ΔΙΚΑΙΟΠΟΛΙΣ

κατάχει σὺ τὸ μέλι. κἀνθάδ' εὖδηλος γέρων 1130  
κλαῖειν κελεύων Λάμαχον τὸν Γοργάσου.

## ΛΑΜΑΧΟΣ

φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἔξαιρε, παῖ, θώρακα κάμοι τὸν χῶα.

## ΛΑΜΑΧΟΣ

ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι. 1135

## ΛΑΜΑΧΟΣ

τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.

## ΔΙΚΑΙΟΠΟΛΙΣ

τὸ δεῖπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος.

## ΛΑΜΑΧΟΣ

ἐγὼ δ' ἐμαντῷ τὸν γύλιον οἴσω λαβών.

## ΔΙΚΑΙΟΠΟΛΙΣ

ἐγὼ δὲ θοῖμάτιον λαβὼν ἐξέρχομαι.

1129 δειλίας φ.] Cf. *Eg.* 368. Lamachus sees Dicæopolis mirrored in his well-oiled shield; Dicæopolis sees himself in the honey on his round cake.

1131 Γοργάσου.] Gorgasus is comically made his father because of his Gorgon device. He was really son of Xenophanes, cf. *Thuc.* VI. 8.

1135 θωρήξομαι.] See *Pac.* 1286. Π. θωρήσσοντ' ἄρ' ἔπειτα πεπανμένοι, Τ. ἀσμενοί, οἶμαι. Cf. also *Vespa*, 1195. The Scholiast says, διὰ τὸ θερμαίνειν τὸ στήθος θωρήσσειν λέγουσι τὸ μεθεῖν. *Lam.* 'With this against my foes my breast I'll arm.' *Dic.* 'With this against my chums my breast I'll warm.'

## ΛΑΜΑΧΟΣ

τὴν ἀσπίδ' αἵρου, καὶ βάδιζ', ὦ παῖ, λαβών. 1140  
νίφει. βαβαιάξ· χειμέρια τὰ πράγματα,

## ΔΙΚΑΙΟΠΟΙΔΙΣ

αἵρου τὸ δείπνον· συμποτικὰ τὰ πράγματα.

## ΧΟΡΟΣ

ἴτε δὴ χαίροντες ἐπὶ στρατιάν.  
ὥς ἀνομοίαν ἔρχεσθον ὁδόν·  
τῷ μὲν πίνειν στεφανωσαμένῳ, 1145  
σοὶ δὲ ῥιγῶν καὶ προφυλάττειν,  
τῷ δὲ καθεύδειν

μετὰ παιδίσκης ὠραιότητος,  
ἀνατριβομένῳ τε τὸ δεῖνα.  
Ἀντίμαχον τὸν Ψακάδος τὸν ξυγγραφῇ, τὸν μελέων  
ποιητὴν, 1150

ὥς μὲν ἅπλῳ λόγῳ κακῶς ἐξολέσειέν ὁ Ζεὺς·  
ὅς γ' ἐμὲ τὸν τλήμονα Λήναια χορηγῶν ἀπέλυσ' ἅ-  
δειπνον. 1155

ὃν ἔτ' ἐπίδομαι τευθίδος  
δεόμενον, ἢ δ' ὠπτημένη

1141 νίφει.] He encounters the snow foretold above, v. 1075, and finds 'things wear a wintry look,' to which the other echoes that they 'wear a dinnery look.'

1143 ἴτε δὴ, κ.τ.λ.] A kind of short parabasis, of strophe and antistrophe, introduced by these anapaests.

1145 τῷ μὲν—σοὶ δὲ—τῷ δὲ.] The return by a second δὲ to the person first mentioned is well defended by Elmsley, who compares the opening lines of this very play (ὅσα δὴ δέδηγμα—ἦσθην δὲ βαλὰ—ἀδ' ὠδυνήθην ψαμμακοσιογάργαρα) and *Plut.* 751—759.

1146 ῥιγῶν.] For this form, see *Vesp.* 446, *Av.* 935.

1150. There seem to have been

four of the name Antimachus. This one was called 'the son of spluttering' (or, according to Schol. on *Nub.* 1022, was himself called ψακάς) from his habit of unpleasantly sprinkling those with whom he talked. He was choregus when Aristophanes (under Callistratus' name) brought out the *Δαιταλεῖς*, and excluded him from the banquet which the choregi used to give to the choreutæ, &c. τὸν μελεον τῶν μελέων π. This correction of Elmsley's (for τὸν ξυγγραφῇ τ. μ.) suits the metre. ξυγγραφῇ may have been a gloss by some one who referred it to some other Antimachus.

1156. Cf. *Eg.* 920—40 for a wish against Cleon which in some points resembles this.

σίξουσα πάραλος, ἐπὶ τραπέζης κειμένη,  
 ὀκέλλοι· κατὰ μέλ-  
 λοντος λαβεῖν αὐτοῦ κύων ἀρπάσασα φεύγοι. 1160  
 τοῦτο μὲν αὐτῷ κακὸν ἔν· καὶ ἕτερον νυκτερινὸν  
 γένοιτο. 1162  
 ἡπιαλὼν γὰρ οἴκαδ' ἐξ ἵππασίας βαδίζων, 1165  
 εἶτα κατάξειέ τις αὐτοῦ μεθύων τῆς κεφαλῆς Ὀρέστης  
 μαινόμενος· ὁ δὲ λίθον λαβεῖν  
 βουλόμενος ἐν σκότῳ λάβοι  
 τῇ χειρὶ πέλεθον ἀρτίως κεχρισμένον 1170  
 ἐπάξειεν δ' ἔχων  
 τὸν μάρμαρον, κάπειθ' ἁμαρτὼν βάλοι Κρατῖνον.

## ΘΕΡΑΠΩΝ

ὦ δμῶες οἱ κατ' οἶκόν ἐστε Λαμάχου,  
 ὕδωρ ὕδωρ ἐν χυτρίδιφ θερμαίνετε 1175  
 ὀθύνεια, κηρωτὴν παρασκευάζετε,  
 ἔρι' οἰσυντηρὰ, λαμπάδιον περὶ τὸ σφυρὸν.  
 ἀνὴρ τέτρωται χάρακι διαπηδῶν τάφρον,  
 καὶ τὸ σφυρὸν παλίνωρον ἐξεκόκκισε,  
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσῶν, 1180  
 καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.  
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσόν

1158 σίξουσα.] An imitative word: compare the German 'zischen,' and our 'fizz, whizz, frizzle,' and the like.

πάραλος.] 'By the salt,' but with reference also to the Athenian vessel so named; and this suggests the word ὀκέλλοι. But Thiersch's alteration, παρ' ἁλός, 'fresh from the sea,' received by Müller, is perhaps an improvement,

1167 τῆς κ.] Cf. 1180, and *Pac.* 71.

1178. Cf. the account of Lamachus' death, Thuc. vi. 101, which in some points is curiously like this.

1179. παλίνωρον ἐξεκόκκισε.] The reading is uncertain: Suidas explains the word as παλίνωρος. Old editions

and MSS. have παλίνωρος. Elmsley would read παλινόρρος, Att. for παλίνωρος: which L. and S. approve. It is a curious use of the word. The slave is perhaps purposely made to use big words about a simple matter. παλίνωρος is used in Homer (*Il.* γ. 33), of one 'suddenly starting back' at the sight of a snake. ἐκκοκκίσας is used *Pac.* 63, metaphorically, but not as here. Here ἐκκοκκίζειν seems to mean 'to strike out of the socket,' and παλίνωρος, with sudden backward twitch or jerk.

1181—1188. These eight lines Meineke rejects. There is certainly much that is nonsensical in them. Γοργόν' ἐξήγειρεν has not much meaning here, cf. v. 574: κομπολακύθου

πρὸς ταῖς πέτραισι δεινὸν ἐξηγῶδα μέλος·  
ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδὼν  
λείπω φάος γε τοῦμόν, οὐκέτ' εἰμ' ἐγώ.  
τοσαῦτα λέξας εἰς ὕδρορρόαν πεσὼν  
ἀνίσταται τε καὶ ξυναντᾷ δραπεταῖς  
ληστὰς ἐλαύνων καὶ κατασπέρχων δορί.  
οἳ δὲ καὶ αὐτὸς· ἀλλ' ἀνοίγε τὴν θύραν.

1185

## ΛΑΜΑΧΟΣ

ἄτταταῖ ἄτταταῖ,  
στρυγερά τάδε κρυερὰ πάθεα.  
τάλας ἐγὼ διόλλυμαι  
δορὸς ὑπὸ πολεμίου τυπεῖς.  
ἐκεῖνο δ' αἰακτὸν ἂν γένοιτό μοι,  
Δικαιοπόλις ἂν μ' ἴδοι τετρωμένον,  
κατ' ἐγχανεῖται ταῖς ἐμαῖς τύχαισιν.

1190

1195

## ΔΙΚΑΙΟΠΟΛΙΣ

ἄτταταῖ ἄτταταῖ  
τῶν τιθίων, ὥς σκληρὰ καὶ κυδώνια.  
φιλήσατόν με μαλθακῶς, ὦ χρυσίω,  
τὸ περιπεταστὸν κάπιμανδαλωτόν.  
τὸν γὰρ χάα πρῶτος ἐκπέπωκα.

1200

## ΛΑΜΑΧΟΣ

ἰὼ ἰὼ τραυμάτων ἐπωδύνων.  
ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν.

1205

does not come well from Lamachus' own servant, though it suits in v. 589. *πρίλον δὲ πεσόν* (1182) is an awkward absolute case: the last three lines have no good sense, and are rejected even by many who keep the others. At the same time if the slave was meant to give a nonsensical and unintelligible account of his master's mishap, he has succeeded; and on this ground perhaps some defence of the passage might be set up.

1190—1203. Thinking that the two speeches of Lamachus and

Dicaeopolis ought to correspond in number of lines and metre, Bergk and Müller by dividing the lines differently, and by some slight changes, make them do so. The line *ὦ συμφορὰ τάλαινα*, κ.τ.λ. they also transfer from Lamachus' speech *ἰὼ*, κ.τ.λ. and put it before *τὸν γὰρ χάα π. έ.*

1196 *Δικαιοπόλις ἂν μ' ἴδοι.*] Müller reads, *Δικ. ἂν, εἰ μ' ἴδοι*, making *Δικ.* in apposition to *ἐκεῖνο*, 'This would be woeful,—would Dicaeopolis, I mean, if, &c.' Meineke reads *εἰ μ' ἴδοι*; and *ἐγχανέω*.

ΔΙΚΑΙΟΠΟΛΙΣ

ἰὴ ἰὴ χαῖρε Λαμαχίππιον.

ΛΑΜΑΧΟΣ

στυγερός ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ κυνεῖς;

ΛΑΜΑΧΟΣ

μογερός ἐγώ.

ΔΙΚΑΙΟΠΟΛΙΣ

τί με σὺ δάκνεις;

ΛΑΜΑΧΟΣ

τάλας ἐγὼ ξυμβολῆς βαρείας.

1210

ΔΙΚΑΙΟΠΟΛΙΣ

τοῖς Χοῦσι γάρ τις ξυμβολὰς ἐπράττετο;

ΛΑΜΑΧΟΣ

ἰὼ ἰὼ Παιὰν Παιάν.

ΔΙΚΑΙΟΠΟΛΙΣ

ἀλλ' οὐχὶ νυνὶ τήμερον Παιώνια.

ΛΑΜΑΧΟΣ

λάβεσθέ μου, λάβεσθε τοῦ σκέλους παπαῖ,  
προσλάβεσθ', ὦ φίλοι.

1215

ΔΙΚΑΙΟΠΟΛΙΣ

ἐμοῦ δέ γε σφὼ τοῦ πέους ἄμφω μέσου  
προσλάβεσθ', ὦ φίλοι.

ΛΑΜΑΧΟΣ

ἰλυγιῶ κάρα λίθῳ πεπληγμένους,  
καὶ σκοτοδιניῶ.

1207, 1208. This is Bergk and Meineke's correction from the vulg. Δ. στυγ. ἐγώ. Δ. μογ. ἐγώ. Δ. τί με σὺ κυνεῖς; Δ. τί με σὺ δάκνεις;

1210 ξυμβολῆς...ξυμβολὰς]. A play on the double meaning of the word.

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶ γὰρ καθεύδειν βούλομαι καὶ στύομαι  
καὶ σκοτοβινιώ.

1220

## ΛΑΜΑΧΟΣ

θύραξέ μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου  
παιωνίαισι χερσίν.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὥς τοὺς κριτάς μ' ἐκφέρετε· ποῦ 'στιν ὁ βασιλεύς;  
ἀπόδοτέ μοι τὸν ἄσκον.

1225

## ΛΑΜΑΧΟΣ

λόγῃ τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά.

## ΔΙΚΑΙΟΠΟΛΙΣ

ὁρᾶτε τουτονὶ κενόν. τήνελλα καλλίνικος.

## ΧΟΡΟΣ

τήνελλα δῆτ', εἵπερ καλεῖς γ', ὦ πρέσβυ, καλλίνικος.

## ΔΙΚΑΙΟΠΟΛΙΣ

καὶ πρὸς γ' ἄκρατον ἐγχεῖας ἄμυστιν ἐξέλαψα.

## ΧΟΡΟΣ

τήνελλα νυν, ὦ γεννάδα· χῶρει λαβὼν τὸν ἄσκον.

1230

## ΔΙΚΑΙΟΠΟΛΙΣ

ἔπεσθέ νυν ἄδοντες ὦ τήνελλα καλλίνικος.

## ΧΟΡΟΣ

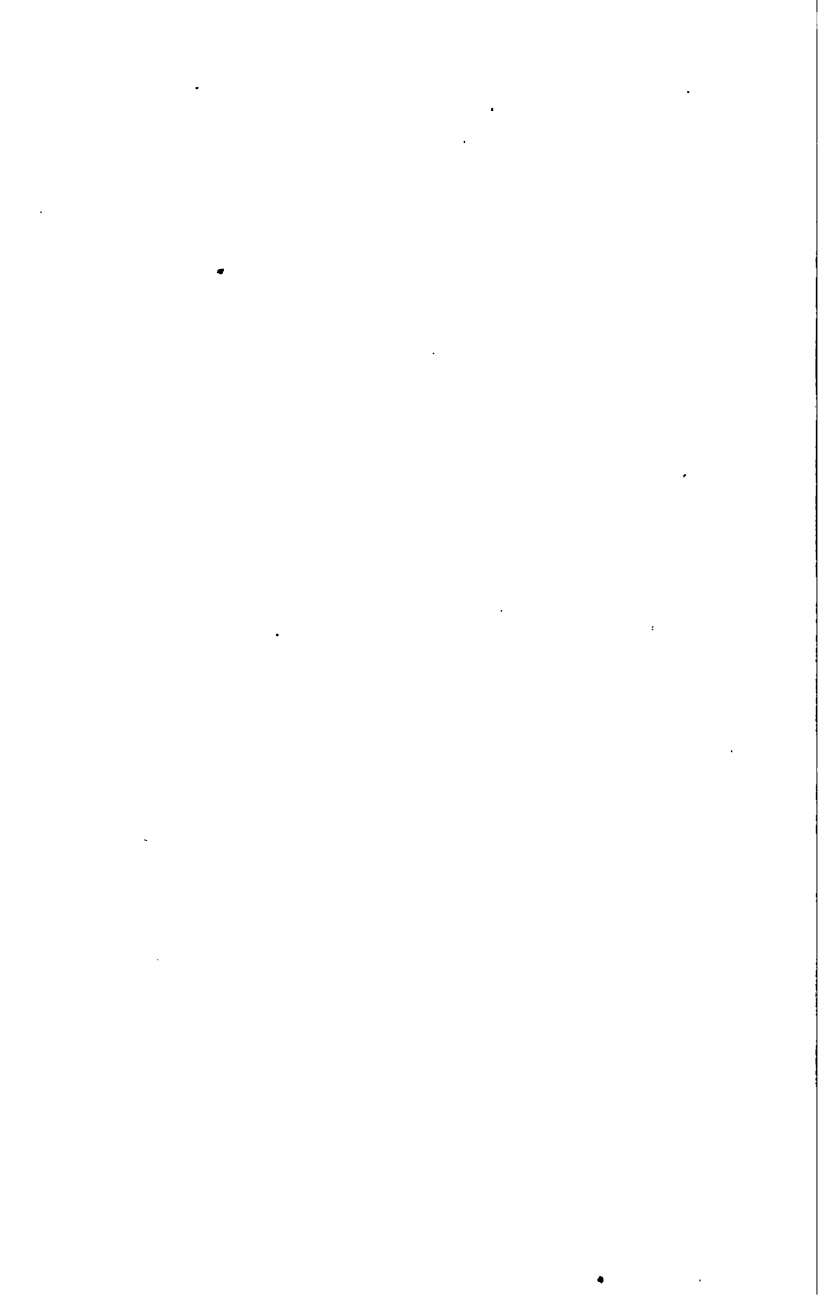
ἀλλ' ἐψόμεσθα σὴν χάριν  
τήνελλα καλλίνικον ἄ-  
δοντες σὲ καὶ τὸν ἄσκον.

1222 ἐς τοῦ Πιττάλου.] Because in such phrases (cf. *Vesp.* 1250, *Nub.* 964, *Pac.* 1154) Aristophanes does not seem generally to use the article, Elmsley proposes here ἐς τὰ Π., or ὡς τοὺς Π.

1228 εἵπερ καλεῖς γ'.] 'If you

call upon us (to sing that strain).' Dicaeopolis says, τήν. καλλ. = 'hip! hip! hip! hurrah,' leading off the victorious cheer, which was a sort of challenge or call to the Chorus to join in.

**ΑΡΙΣΤΟΦΑΝΟΥΣ ΙΠΠΗΣ**





## PREFACE.

THE Knights was exhibited at the Lenæa B.C. 424, in the name of Aristophanes himself. It is perhaps the most thoroughly political of his plays. Cleon is, throughout, the object of attack, and his overthrow by a greater scoundrel is the gist of the play. 'The People' is personified as a testy old gentleman; and the evils of democracy, with such leaders as Cleon, are exposed. Nicias and Demosthenes come on the stage as fellow-servants of Cleon, and the late occurrences at Pylos (see Thuc. iv. 2—40) are continually brought up. Aristophanes takes the same view of the character of Cleon as Thucydides; a strong argument in favour of that being the true one, though Grote has ventured to dissent from this view. The evils of war and blessings of peace are dwelt on (v. 792—809), and the war attributed to Cleon's arts; and at the close of the play peace is supposed to be restored: but to advise peace is not the chief aim of the play, as in the *Acharnians*; indeed peace is assumed not to be immediately probable (v. 579), and good service in the war is praised. The Chorus (who give the name to the play) are the Knights, a body which numbered twelve hundred

●

at the beginning of the Peloponnesian war (Thuc. II. 13). Their political principles were rather anti-democratical; therefore they fitly take part against Cleon. They had done good service in the war, of which mention is made in the parabasis (595—610). It is said that Aristophanes himself acted Cleon: some doubt the truth of this, for instance, Ranke does so in his remarks on Aristophanes' life, which are printed in Meineke's edition. If Aristophanes did not act the part of Cleon in the *Knights* or of Dicæopolis in the *Acharnians*, it is not at all unlikely that Callistratus was the chief actor in both; for to make the same actor take the chief part in each play lends more point to some passages. Cf. *Acharn.* 377—382, and the preface to the *Acharnians*. The play won the first prize; Cratinus was second; Aristomenes third.

## ARGUMENT.

DEMOSTHENES and Nicias appear, as servants in Demus' house, grumbling at the hard time they have of it with Cleon, a newly-bought Paphlagonian, who is all-powerful with their master. At last Demosthenes, inspired by wine, hits on the idea of stealing Cleon's oracles. In these they find a prophecy of Cleon's overthrow by a sausage-seller. Before they can start to look for him, in he comes. They seize on him, tell him the oracle, shew him that impudence and rascality qualify him to lead the mob, promising him the support of the Knights. In comes Cleon, threatening mischief; the chorus of Knights follow him, and he is vigorously assailed. The sausage-seller is emboldened by the Knights' support, and the two rivals abuse and threaten each other and compare their merits, the chorus backing the sausage-seller. Cleon, hard pressed, transfers the battle to the senate.

During their absence the chorus, in the parabasis, justify their poet's lateness in coming forward, shewing how capriciously the Athenian public treated their poets. They also speak in praise of former times and generals, as compared with the present, and claim credit for their own knightly order, especially for a late victory.

The sausage-seller returns and relates his victory; but Cleon comes in still blustering, having Demus (the people) to appeal to. To him they go, and before him, in the Pnyx,

they have a long contest, by argument, presents, flattery, oracles, catering. Inclining to the sausage-seller, but rather puzzled to decide, Demus takes the contents of the two men's boxes as a crucial test. The verdict is against Cleon, who retires beaten; and Agoracritus, the sausage-seller, takes charge of Demus.

In a short address the chorus vent their spleen on some worthless rascals. Meanwhile Agoracritus is boiling Demus, whom he brings out as good as new. There are great rejoicings; promises from Demus of honesty and reforms; peace is to come naturally, now that Cleon is gone, whom they condemn to take the sausage-seller's trade.

# TABLE OF THE READINGS OF DINDORF'S AND MEINEKE'S TEXTS.

	<i>Dindorf.</i>	<i>Meineke.</i>
8	δεῦρό νυν	δεῦρο δὴ
13	λέγε σύ. ΔΗ. σὺ μὲν οὖν	ΔΗ. λέγε σύ. ΝΙ. σὺ μὲν οὖν
14	ΝΙ. μὰ τὸν Ἀ.	ΔΗ. μὰ τὸν Ἀ.
15	ἀλλ' εἰπὲ...φράσω	ΝΙ. πῶς ἀν...λέγεω
16	πῶς ἀν...λέγεω	ΔΗ. ἀλλ' εἰπὲ...φράσω
31	ποῦν	του
32	ποῖον βρέτας * * ;	ποῖον βρέτας; φέρ'
35	ἀλλ' ἐτέρῃ π. σ.	Demostheni continuat
55	Πύλῳ	πυέλῳ
56	περιδραμῶν	παραδραμῶν
62	μεμακκοηκότα	μεμακκοακότα
66	τάδε	ταῖθι
72	νῶν	νῶ
75	αὐτὸς	οὗτος
81	ἀποθάνοιμεν	ἀποθάνωμεν
84	αιρετώτερος	αιρετώτατος
107	ἐλχ' ἔλκε	Demostheni tribuit
114	τὸν νοῦν, κ.τ.λ.	om.
147	θεῖον	θεὸν
167	λαϊκάσεις	λαϊκάσει
174	Καρχηδῶνα	Καρχηδῶνα
197	ἀγκυλοχείλης	ἀγκυλοχέλης
210	αἱ κε	αἱ κα
212	ταῦθ'	ταῖθ'
234	ΝΙ. οἶμοι	ΑΔ. οἶμοι
255	φράτορες	φράτερες
262	ἡγκύρισας	ἀγκυρίσας
266	ἄνδρες	ἄνδρες
268	ἑστάναι	ἱστάναι
269	ὑπέρχεται;	ὑπέρχεται
270	ἡμᾶς ἐκκοβ.	ὄντας καὶ κοβ.
274	ὥσπερ	ὥπερ
275	ΑΔ. ἀλλ'	ΠΑΦ. ἀλλ'
276	τῆμελλος εἰ	τῆμελλάσει
277	παρέλθης	παρέλθῃ σ'
292	ἀσκαρδάμυκτος	ἀσκαρδαμυκτί
294	γρύξει	γρύξει
300	φρανῶ	φαινω

	<i>Dindorf.</i>	<i>Meineke.</i>
304	καὶ κατακεκράκτα	κράκτα
312	θυνησσοκῶν	θυνησσοκείς
319	κατάγελων	καὶ γέλων
326	ἀμέλγει	ἀμέργει
339	ἀλλ' αὐτὸ... διαμαχοῦμαι	om.
340	καὶ μὴν σ' ἐγὼ	καὶ μὴν ἐγὼ
344	τι	σὺ
354	ἄκρατον	ἄκράτου
365	ἐξελῶ	ἐξέλεω
366	γάρ	τὰρ
368	δῆσω τῷ ξύλῳ	δῆσω 'ν τῷ ξύλῳ
401	τραγῶδιαν	τραγῶδιᾱ
407	Ἰουλίου	Βουλίου
	πυρροπίπην	πυροπίπην
418	μαγεύρους ἐπιλέγων	μαγειρίσκους λέγων
424	τὰ	τῷ
428	κρέας ὁ πρωκτὸς εἶχεν	τὸ κρέας εἶχ' ὁ πρωκτὸς
438	Ποτειδαίας	Ποτειδαίας
442	φεύξει γραφὰς	post γραφὰς lacunam indicat.
453	ἀνδρικώτατα	ἀνδρειώτατα
463	οἶμοι, κ.τ.λ.	post v. 467, locat
464	μ' ἐν Ἀργεῖ	ἐν Ἀργεῖ μ'
477	ἐν τῇ πόλει	τὰς ἐν πόλει
487	κράγον	κράγων
503	νοῦν	νοῦν χαίροντες
504	ὦ παντοίας, κ.τ.λ.	om.
570	ἀμυνίας	Ἀμυνίας
600	καὶ σκόροδα καὶ	σκόροδ' ἐλάας
614	ἡγωνίσω	ἡγωνίσαι
628	ἐρείδων	ἐρείπων
639	ἀπέπαρδε	ἐπέπαρδε
643	πρώτων	πρώτος
655	ἀγαθαῖσιν εἰσηγγεμέναις	ἀγαθαῖσι ταῖς ἡγγεμέναις
667	ἡντιβόλει	ἡντεβόλει
676	τ. κ. ἐ. ὑποδραμῶν	ἐ. τ. κ. ὑπεκδραμῶν
698	Δήμητρᾴ γ'	Δήμητρ' ἐτ'
701	κᾶτ'	κᾶν
717	ἐντίθης	ἐντιθεῖς
740	βυρσοπώλαισιν δίδως	βυρσοπώλαις ἐπιδίδως
742	ὑποδραμῶν τῶν	ὑποδραμῶντων
751	ἐς τὸ πρόσθε χρή	ἐς τὸ πρόσθε. χρήν
759	εὐμήχανους πορίζων	εὐμήχανος πορίζων
760	ἐς τὸν	ἐπὶ τὸν
761	προσκέσθαι σοι	προσκέσθαι σοι
774	ἐβούλευόν σοι	ἐβούλευον σοὶ
798	πεντώβολον	πεντωβόλον
805	διατρίψει—ἀναθαρρήσει	διατρίψει—ἀναθαρρήσει
806	ἐλθῃ	ἐλθὼν
851	᾿γγένηται	᾿γγένηται
893	περιήμπεσχεν ἱν' ἀποπνίξῃ	περιήμπισχ' ἱνα σ' ἀποπνίξῃ
903	ἀλαζονείᾱ	ἀλαζονείας
913	ἀναλίσκοντα τῶν σαντοῦ	om.
921	δαδίων	δαλίων

*Dindorf.*

*Meineke.*

940	ἐπαποπνιγείης	ἄμ' ἀποπνιγείης
974—5	πᾶσιν καὶ τοῖς ἀφικν.	καὶ τοῖσιν εἰσαφικν.
989	ἐναρμόττεσθαι	ἂν ἀρμόττεσθαι
1010	τὸ πέος οὐτοσὶ δάκοι	περὶ ἀπάντων πραγμάτων
1018	χάσκων	λάσκων
1019	δρᾶς	δρᾶς
1026	ὥσπερ θύρας	ὥσπερ ἀθάρης
1029	ὁ περὶ τοῦ κυνὸς	τὸ πέος οὐτοσὶ
1032	που	ποι
1045	ἐν...ἐκὼν	ἐν δ'...μόνον
1046	δ μόνον	δ τι τὸ
1049	ἐκέλευε	ἐκέλευ' ἐν
1052	ὅς σοι	ὥς σοι
1056	ἀναθείη	ἀναθείη
1062	οὗτος γάρ, κ.τ.λ.	ΑΔ. οὗτος γάρ, κ.τ.λ.
1074	τριήρης	τριήρης τ'
1108	εἴ με μᾶλλον ἂν	νῦν με μᾶλλον εἴ
1158	εἰ δὲ μή, φράσεις	εἰσομ' ἤν φράσης
1163	ἢ γ' ὡ θρύψομαι	ἢ π'ιτρίψομαι
1204	ΑΔ. ἐγὼ δ' ὥπτησά γε	Cleoni continuat
1206	ὑπεραναιδευθήσομαι	ὑπεραναιδισθήσομαι
1218	δρᾶς τὰδ'; ΔΗ. οἶμοι	δρᾶς; ΔΗ. ἰώ μοι
1225	κάδωρησάμην	καδωρησάμαν
1230	οὐ χρεὼν ἐμ'	οὐ δέησέ μ'
1236	εὐστραῖς	εὐστραῖς
1242	καὶ ΚΔ. τί; ΑΔ. καὶ β.	καὶ τι καὶ β.
1250	καὶ σ' ἄκων	κᾶν σ' ἄκων
1254—6	Demostheni tribuit	Choro tribuit
1271	Πυθῶνι ἐν δία	Πυθῶνι δία μὴ
1285	κασαυρίοισι	κασωρείοισι
1303	Καρχηδόνα	Καρχηδόνα
1311	καθήσθαι	καθήσθ' ἂν
1312	πλεούσαις	πλέουσας
1324	πῶς ἂν...γεγένηται	om.
1347	τὰ δ' ὧτά γ' ἂν σου νῆ Δί'	τὰ γὰρ ὧτά σου νῆ τὸν Δί'
1352	καταμισθοφορῆσαι τοῦθ',	καταμισθοφορεῖν, τοῦτου
1368	ὑπολίσποις	ὑπολίσφοις
1373	ἀγοράσάγηνειος οὐδεὶς ἐν ἀγορᾷ	ἀγοράσει γ' ἀγένηιος οὐδ' ἐν ἀγορᾷ
1377	τ' οὐκ ἀπέθανε	τε κατέμαθεν
1378	συνερκτικὸς	συνερκτικός
1393	λάβοις	λάβῃς

## ΤΠΟΘΕΣΙΣ.

### I.

Τὸ δρᾶμα τῶν Ἰππέων ποιεῖται εἰς Κλέωνα τὸν τῶν Ἀθηναίων δημαγωγόν. ὑπόκειται δὲ ὡς Παφλαγῶν νεώνητος, δουλεύων τῷ Δήμῳ καὶ προαγόμενος παρ' αὐτῷ περιττότερον. ἐπιτιθεμένων δὲ αὐτῷ δυοῖν τοῖν ὁμοδούλου, καὶ κατὰ τινα λόγια πονηρὰ διδασκίον ἀλλαντοπώλῃν Ἀγοράκριτον ἐπαγόντων, ὡς ἐπιτροπεύσῃ τοῦ δήμου τῶν Ἀθηναίων, αὐτοὶ οἱ Ἀθηναίων Ἰππεῖς συλλαβόντες ἐν χοροῦ σχήματι παραφαίνονται· ὅφ' ὧν προπηλακίζομενος ὁ Κλέων ἀγανακτεῖ, καὶ διενεχθεὶς ἱκανῶς περὶ τοῦ ἀνώτερος εἶναι τῶν ἐναντιουμένων, σφὰς ὡς συνωμωμοκόττας κατὰ τῆς πόλεως πρὸς τὴν βουλήν ἵεται· διώξαςτος δὲ καὶ τοῦ ἀλλαντοπώλου κατὰ πόδας, οἱ Ἰππεῖς περὶ τε τοῦ ποιητοῦ τινα καὶ τῶν προγόνων, ἔτι δὲ καὶ τῶν συγκινδυνευόντων σφίσιν ἐπὶ ταῖς μάχαις Ἰππων, πρὸς τοὺς πολῖτας ἀδρότερος διαλέγονται. ὁ δὲ ἀλλαντοπώλης περιγεγενημένος ἐν βουλῇ μᾶλα γελοῖως τοῦ Κλέωνος καὶ λοιδορούμενος αὐθις αὐτῷ προσέρχεται· ἐκκαλεσαμένου δὲ τοῦ Κλέωνος τὸν Δήμον, προσελθὼν οὗτος διαφερομένων ἀκροᾷται λόγων δὲ πολλῶν γενομένων κατὰ τοῦ Κλέωνος, τοῦ Ἀγορακρίτου μᾶλ' ἐντέχνως τοῖς ἐπισήμασι καὶ ταῖς θωπείαις καὶ προσέτι ταῖς ἐκ τῶν λογίων ὑπερβολαῖς κρατοῦντος, κατὰ μικρὸν τοῖς λόγοις ὁ Δήμος συνεφέλκεται. δέσαςτος δὲ τοῦ Κλέωνος, καπὶ τὸ ψωμίζειν τὸν Δήμον ὀρμήσαςτος, ἀντιψωμίζει ἄτερος ἐγχειρεῖ. καὶ τέλος τοῦ Δήμου τὴν ἑκατέρου κίστην συνέντος, εἶτα τῆς μὲν κενῆς, τῆς δὲ τοῦ Κλέωνος μεστή, εὐρεθείσης, ἐλεγχθεὶς αὐτὸς ὡς περιφανῶς τὰ τοῦ Δήμου κλέπτων, εἰκει θατέρῳ τῆς ἐπιτροπείας. μετὰ ταῦτα δὲ τοῦ ἀλλαντοπώλου τὸν Δήμον ἀφειψήσαςτος, εἶτα νεώτερον ἐξαυτῆς εἰς τοῦμφανὲς γεγονότα προάγοντος, Κλέων περικείμενος τὴν Ἀγορακρίτου σκευὴν ἐπὶ παραδειγματισμῷ διὰ μέσης πόλεως ἀλλαντοπωλῶν ἀνὰ μέρος, καὶ τῇ τέχνῃ χρησάμενος πέμπεται, καὶ ἡ ἐπιτροπὴ τῷ ἀλλαντοπώλῃ παραδίδοται. τὸ δὲ δρᾶμα τῶν ἀγῶν καλῶς πεποιημένον.

### II.

Ὁ σκοπὸς αὐτῷ πρὸς τὸ καθελεῖν Κλέωνα. οὗτος γὰρ βυρσοπώλης ὧν ἐκράτει τῶν Ἀθηναίων ἐκ προφάσεως τοιαύτης. Ἀθηναῖοι πόλιν Πύλου, λεγομένην Σφακτηρίαν, ἐπολιόρκουν διὰ Δημοσθένους στρατηγοῦ καὶ Νικίου· ὧν στρατηγῶν χρονισάντων ἐδυσχέρανον οἱ Ἀθηναῖοι. καὶ εἰς ἐκκλησίαν συνελθόντων αὐτῶν καὶ ἀδημονούντων, Κλέων τις βυρσοπώλης ἀναστὰς ὑπέσχετο δεσμούς φέρειν τοὺς ὑπεναντίους εἰσω εἰκοσιν ἡμερῶν, εἰ στρατηγὸς ἀλρεθεῖη ὅπερ καὶ γέγονε. κατὰ τὰς ὑποσχέσεις οὖν ἐστρατήγει, κυκλῶν τὴν πόλιν. ἐφ' οἷς μὴ ἐνεγκῶν Ἀριστοφάνης καθίσης τὸν τῶν Ἰππέων δρᾶμα δι' αὐτοῦ, ἐπεὶ τῶν σκευοποιῶν οὐδεὶς ἐπλάσατο τὸ τοῦ Κλέωνος πρόσωπον διὰ φόβον. καὶ τὰ μὲν πρῶτα κύπτει φοβούμενος· εἶτα προφανείς αὐτὸς ἀνεδίδαξε τὸ δρᾶμα.

Ἔοικεν ὁ προλογίζων εἶναι Δημοσθένης, ὃς ἐκεκμήκει περὶ τὴν Πύλου πολιορκίαν, ἀφηρέθη δὲ τὴν στρατηγίαν ὑπὸ Κλέωνος, ὑποσχομένου τότε τοῖς Ἀθηναίοις παραστήσασθαι τὴν Πύλον εἰσω εἰκοσιν ἡμερῶν· ὁ καὶ κατάρθρωσε διὰ τὸ τὰ πλεῖστα τῆς ἀλώσεως προπεπονησθαι Δημοσθένη. ἔοικε δὲ ὡς ἐπὶ οἰκίας δεσποτικῆς ποιεῖσθαι τὸν λόγον. εἴη δ' ἂν δεσπότης ὁ Δήμος, οἰκία ἡ πόλις. οἰκέται δὲ δύο τοῦ Δήμου προλογίζουσι, κακῶς πάσχοντες ὑπὸ Κλέωνος. ὁ δὲ



χορὸς ἐκ τῶν ἱππέων ἐστίν, οἱ καὶ ἐξημίωσαν τὸν Κλέωνα πέγτε ταλάντους ἐπὶ δωροδοκίᾳ ἀλόντα. λέγουσι δὲ τῶν οἰκετῶν τὸν μὲν εἶναι Δημοσθένην, τὸν δὲ Νικίαν, ἵνα ὥσι δημηγόροι οἱ δύο.

Ἐδιδάχθη τὸ δράμα ἐπὶ Στρατοκλέους ἀρχοντος δημοσίᾳ εἰς Ἀθήναια, δι' αὐτοῦ τοῦ Ἀριστοφάνους. πρῶτος ἐνῖκα· δεύτερος Κρατῖνος Σατύροις· τρίτος Ἀριστομένης Ἰλοφόροις.

Ἰστέον ὅτι εἰς τέτταρα μέρη διήρητο ὁ δῆμος τῶν Ἀθηναίων, εἰς πεντακοσιομεδίμνους, εἰς ἱππέας, εἰς ζευγίτας καὶ εἰς θήτας.

### III.

#### ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ.

Παράγει τινὰ Κλέωνα, τὸν καλούμενον  
Παφλαγῶνα, κάτι βυρσοπώλην, πικρότατα  
κατεσθλιοντά πως τὰ κοινὰ χρήματα·  
κάν παραλογισμοῖς διαφέρωντ' ἐρρωμένως  
ἀλλαντοπώλην, εὐθέως τε σκατοφάγον,  
πεισθέντα τ' ἐπιθέσθαι σὺν ἱππεῦσιν τισι,  
τοῖς ἐν χορῷ παροῦσι, τῇ τῶν πραγμάτων  
ἀρχῇ· Κλέωνός τ' ἐν μέσῳ κατηγορεῖ.  
ἐγένετο τοῦτ'· ἐξέπεσεν ὁ Κλέων παγκάκως·  
ὁ δὲ σκατοφάγος ἔτυχε προεδρίας καλῆς.

## ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΜΟΣΘΕΝΗΣ.

ΝΙΚΙΑΣ.

ΑΛΛΑΝΤΟΠΩΛΗΣ *οἷ δνομα* ΑΓΟΡΑΚΡΙΤΟΣ.

ΚΛΕΩΝ.

ΧΟΡΟΣ ΠΠΙΕΩΝ.

ΔΗΜΟΣ.

## ΙΠΠΗΣ.

### ΔΗΜΟΣΘΕΝΗΣ

ΊΑΤΤΑΤΑΙΑΞ τῶν κακῶν, ἱατταταῖ.  
κακῶς Παφλαγὸνα τὸν νεώνητον κακὸν  
αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.  
ἐξ οὗ γὰρ εἰσήρρησεν ἐς τὴν οἰκίαν,  
πληγὰς αἰεὶ προστρίβεται τοῖς οἰκέταις.

5

### ΝΙΚΙΑΣ

κάκιστα δὴθ' οὗτός γε πρῶτος Παφλαγόνων  
αὐταῖς διαβολαῖς.

### ΔΗΜΟΣΘΕΝΗΣ

ὦ κακόδαιμον, πῶς ἔχεις;

### ΝΙΚΙΑΣ

κακῶς καθάπερ σύ.

### ΔΗΜΟΣΘΕΝΗΣ

δεῦρό νυν πρόσελθ', ἵνα  
ξυναυλίαν κλαύσωμεν Οὐλύμπου νόμον.

1 ΔΗ.] Perhaps we ought, in strictness (as Dindorf in his notes suggests, and Meineke has done), to remove the names Demosthenes, Nicias, and Cleon, as added by some grammarian, substituting 1st servant, 2nd servant, and Paphlagoniam.

2 Παφλαγὸνα.] For the verb παφλάζειν, 'to froth, bubble,' applied to Cleon, see v. 919, and *Rac.* 314. εὐλαβεῖσθε... τὸν κάτωθεν Κέρβερον μὴ παφλάζων καὶ κεκραγῶς ὥσπερ ἦνικ' ἐνθάδ' ἦν ἐμποδὼν ἡμῖν γένηται.

4 εἰσήρρησεν.] 'He came in, plague take him!' Cf. *Thesm.* 1074. *Rap.* 1192, ὡς Πόλυβον ἤρρησεν αἰδῶν

τῷ πῶδε, of Œdipus' luckless entry.

5 προστρίβεται.] 'He gets the house-servants beaten.' Cf. the well-known lines in the *Medea* (v. 297), *χρὴ δ' οὐποθ'... παῖδας περισσῶς ἐκδιδάσκεσθαι σοφοῦς.* 'Magister didascei, pater qui ad magistrum mittit didascei.' Porson.

9 ξυναυλίαν κ. Ο. ν.] νόμον is in apposition to ξυναυλίαν. Olympus was an old flute player, pupil of Marsyas. *Ov. Met.* vi. 392. Perhaps Dindorf's suggestion that the line is a quotation or adaptation from some other poet may explain the Ionic form.

## ΔΗΜΟΣΘΕΝΗΣ καὶ ΝΙΚΙΑΣ

μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ μυμῦ.

10

## ΔΗΜΟΣΘΕΝΗΣ

τί κινυρόμεθ' ἄλλως; οὐκ ἔχρῃν ζητεῖν τινα  
σωτηρίαν νῶν, ἀλλὰ μὴ κλάειν ἔτι;

## ΝΙΚΙΑΣ

τίς οὖν γένοιτ' ἄν; λέγε σύ.

## ΔΗΜΟΣΘΕΝΗΣ

σὺ μὲν οὖν μοι λέγε,  
ἵνα μὴ μάχωμαι.

## ΝΙΚΙΑΣ

μὰ τὸν Ἀπόλλω ἔγωγ μὲν οὐ·  
ἀλλ' εἰπέ θαρρῶν, εἴτα καγὼ σοι φράσω.

15

## ΔΗΜΟΣΘΕΝΗΣ

πῶς ἂν σύ μοι λέξεις ἀμὲ χρή λέγειν;

## ΝΙΚΙΑΣ

ἀλλ' οὐκ ἔνι μοι τὸ θρέττε. πῶς ἂν οὖν ποτε  
εἴποιμ' ἂν αὐτὸ δῆτα κομψευριπικῶς;

## ΔΗΜΟΣΘΕΝΗΣ

μή μοι γε, μή μοι, μή διασκανδικίσης·  
ἀλλ' εὐρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότη.

20

## ΝΙΚΙΑΣ

λέγε δὴ μόλωμεν ξυνεχὲς ὥδι ξυλλαβών.

## ΔΗΜΟΣΘΕΝΗΣ

καὶ δὴ λέγω· μόλωμεν.

## ΝΙΚΙΑΣ

ἐξόπισθε νῦν

14 ἵνα μὴ μάχωμαι.] 'That I mayn't differ from you,' i. e. for fear we quarrel.

16 πῶς ἂν κ.τ.λ.] The line is from Eur. *Hipp.* 345.

17 θρέττε.] A barbarism for θράσος, 'pluck.'

19 διασκ.] Cf. *Acharn.* 478, where Euripides' cup of wrath overflows on being asked for 'chervil.'

21—26. 'Hook—It—hook-it—hook it,' might serve for a poor imitation of the word-play.

αὐτό φαθι τοῦ μολῶμεν.

ΔΗΜΟΣΘΕΝΗΣ

αὐτό.

ΝΙΚΙΑΣ

πάνυ καλῶς.

ὥσπερ δεφόμενος νῦν ἀτρέμα πρῶτον λέγε  
τὸ μολῶμεν, εἶτα δ' αὐτό, κατεπάγων πυκνόν.

25

ΔΗΜΟΣΘΕΝΗΣ

μολῶμεν αὐτὸ μολῶμεν αὐτομολῶμεν.

ΝΙΚΙΑΣ

ἦν,

οὐχ ἡδύ;

ΔΗΜΟΣΘΕΝΗΣ

νῆ Δία· πλήν γε περὶ τῷ δέρματι  
δέδοικα τουτονὶ τὸν οἰωνόν.

ΝΙΚΙΑΣ

τί δαί;

ΔΗΜΟΣΘΕΝΗΣ

ὅτι· τὸ δέσμα δεφόμενων ἀπέρχεται.

ΝΙΚΙΑΣ

κράτιστα τοίνυν τῶν παρόντων ἐστὶ νῶν,  
θεῶν ἰόντε προσπείειν τοῦ πρὸς βρέτας.

30

ΔΗΜΟΣΘΕΝΗΣ

ποῖον βρέτας \* \* ; ἐτεὸν ἡγεῖ γὰρ θεούς ;

30 κράτιστα, κ.τ.λ.] This suits well with Nicias' character. See Thuc. VII. 50, ἦν γὰρ τοι καὶ ἄγαν θειασμῷ τε καὶ τῷ τοιούτῳ προσκείμενος. See also Nicias' speech in c. 77 of the same book, πολλὰ μὲν ἐς θεοὺς νόμιμα δεδιήτημαι ... εἰ τῷ θεῶν ἐπίφθοροι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα.

32 ποῖον βρέτας;] Meineke's

emendation for the corrupt βρετέττας of the MSS. is to insert φέρ', ἐτεὸν κ.τ.λ. For the use of ποῖος in ridicule, cf. note on *Acharn.* 62. Porson's βρέτας; τὸ πᾶν; is not satisfactory, the article not being proper in such contemptuous questions.

ἡγεῖ γὰρ θεούς;] Cf. Plat. *Apol.* 27 D, εἴπερ δαίμονας ἡγοῦμαι.

ΝΙΚΙΑΣ

ἔγωγε.

ΔΗΜΟΣΘΕΝΗΣ

ποιῶ χρώμενος τεκμηρῶ;

ΝΙΚΙΑΣ

ὅτι θεοῖσιν ἐχθρὸς εἰμ'. οὐκ εἰκότως;

ΔΗΜΟΣΘΕΝΗΣ

εὖ προσβιβάσεις μ'.

ΝΙΚΙΑΣ

ἀλλ' ἐτέρᾳ πη σκεπτέον.

35

ΔΗΜΟΣΘΕΝΗΣ

βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω;

ΝΙΚΙΑΣ

οὐ χεῖρον ἐν δ' αὐτοὺς παραιτησώμεθα,  
ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,  
ἣν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι.

ΔΗΜΟΣΘΕΝΗΣ

λέγοιμ' ἂν ἤδη. νῦν γάρ ἐστι δεσπότης  
ἄγροικος ὀργήν, κυαμοστρῶξ, ἀκράχολος,  
Δῆμος πυκνίτης, δύσκολον γερόντιον  
ὑπόκωφον. οὗτος τῇ προτέρᾳ νομηνίᾳ  
ἐπρίατο δούλον, βυρσοδέψην Παφλαγόνα,  
πανουργότατον καὶ διαβολώτατόν τινα.  
οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,  
ὁ βυρσοπαφλαγὼν, ὑποπεσὼν τὸν δεσπότην  
ἤκαλλ', ἐθώπευ', ἐκολάκευ', ἐξηπάτα  
κοσκυλματίοις ἄκροισι, τοιαυτὶ λέγων  
ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν,  
ἐνθού, ρόφησον, ἔντραγ', ἔχε τριώβολον.

40

45

50

35 εὖ προσβιβάσεις μ'.] 'A good proof.'

43 νομηνία.] A fair was held on the first day of the month. Cf. *Vesp.*

171, where Philocleon proposes to sell his donkey on this day.

51 τριώβολον.] 'The dicast's daily pay.' Cf. v. 800.

βούλει παραθῶ σοι δόρπον; εἴτ' ἀναρπάσας  
 ὃ τι ἂν τις ἡμῶν σκευάσῃ, τῷ δεσπότην  
 Παφλαγῶν κεχάρισται τοῦτο. καὶ πρῶην γ' ἐμοῦ  
 μᾶζαν μεμαχότος ἐν Πύλῳ Λακωνικῇν, 55  
 πανουργότατά πως περιδραμῶν ὑφαρπάσας  
 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην.  
 ἡμᾶς δ' ἀπελαύνει, κοῦκ ἐᾷ τὸν δεσπότην  
 ἄλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων  
 δειπνούντος ἐστῶς ἀποσοβεῖ τοὺς ῥήτορας. 60  
 ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλιά.  
 ὁ δ' αὐτὸν ὡς ὄρᾳ μεμακκοηκότα,  
 τέχνην πεποιήται. τοὺς γὰρ ἔνδον ἀντικρυς  
 ψευδῇ διαβάλλει· κᾶτα μαστιγούμεθα  
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας 65  
 αἰτεῖ, ταραττει, δωροδοκεῖ, λέγων τάδε  
 ὀρᾶτε τὸν Ὑλαν δι' ἐμὲ μαστιγούμενον;  
 εἰ μὴ μ' ἀναπέισετ', ἀποθανεῖσθε τήμερον.  
 ἡμεῖς δὲ δίδομεν· εἰ δὲ μὴ, πατούμενοι  
 ὑπὸ τοῦ γέροντος ὀκταπλάσια χέζομεν. 70  
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦγαθέ,  
 ποῖαν ὁδὸν νῦν τρεπτέον καὶ πρὸς τίνα.

## ΝΙΚΙΑΣ

κράτιστ' ἐκείνην τὴν μὀλωμεν, ὦγαθέ.

55 μᾶζαν ἐν Πύλῳ Λακωνικῇν.] This cribbing of Demosthenes' cake at Pylos is repeatedly brought up in this play. For the events, cf. Thuc. IV. 2—40.

59 βυρσίνην.] For *μυρσίνην*. The change from one labial to the other was easy. Cf. v. 449, 'Bunch of... leathers' (for 'feathers'), Walsh.

61 σιβυλλιά.] *χρησμῶν ἐρᾶ*. Schol.

63 τ. πεποῖηται.] 'Has devised a trick.' The trick is explained by τοὺς γὰρ κ. τ. λ.

67 δι' ἐμὲ μ.] 'Flogged through me, owing to me,' i. e. you see how I got Hylas flogged, was the cause of his flogging. διὰ with the accus. always denotes the *cause*, not the *in-*

*strument*, though the distinction is at times a nice one. Cf. Thuc. III. 39, τῆς προσόδου δι' ἣν ἰσχύομεν, 'our revenue by reason of which we are strong:' the Athenians were strong, διὰ τὸ ἔχειν προσόδους, *because* they had money revenues. So also in Dem. *Meid.* 547, χρήματα δι' ἃ ταῦτα ποιεῖ, 'the money, his having which is the cause of his insolence.' Meidias was insolent, διὰ τὸ χρήματα ἔχειν. It of course rests with the writer in this case whether he will denote the 'money' as the *cause* or the *means*, for it might be termed either the one or the other.

74 τὴν μὀλωμεν, κ. τ. λ.] The best way seems to him 'to hook it.'

## ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' οὐχ οἶόν τε τὸν Παφλαγόν' οὐδὲν λαθεῖν·  
 ἐφορᾷ γὰρ αὐτὸς πάντ'. ἔχει γὰρ τὸ σκέλος  
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τῇ κκλησίᾳ.  
 τοσόνδε δ' αὐτοῦ βῆμα διαβεβηκότος  
 ὁ πρωκτός ἐστιν αὐτόχρημ' ἐν Χαόσι,  
 τῷ χεῖρ' ἐν Αἰτωλοῖς, ὁ νοῦς δ' ἐν Κλωπιδῶν.

75

## ΝΙΚΙΑΣ

κράτιστον οὖν νῶν ἀποθανεῖν. ἀλλὰ σκόπει,  
 ὅπως ἂν ἀποθάνοιμεν ἀνδρικώτατα.

80

## ΔΗΜΟΣΘΕΝΗΣ

πῶς δῆτα πῶς γένοιτ' ἂν ἀνδρικώτατα;

## ΝΙΚΙΑΣ

βέλτιστον ἡμῖν αἷμα ταύρειον πιεῖν.  
 ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος.

## ΔΗΜΟΣΘΕΝΗΣ

μὰ Δί' ἀλλ' ἄκρατον οἶνον ἀγαθοῦ δαίμονος.  
 ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.

85

## ΝΙΚΙΑΣ

ἰδοὺ γ' ἄκρατον. περὶ ποτοῦ γούν ἐστὶ σοι;

78 ὁ πρωκτός...ἐν Χαόσι.] Cf. *Acharn.* 604. Reproach is no doubt implied in Χαόσι. ἐφρυπρώκτους διασύρει διὰ τὸ χαλεπεῖν τὸν πρωκτόν, Schol.

79 Αἰτωλοῖς...Κλωπιδῶν.] From αἰτεῖν and κλέπτειν. 'Askham and Steal-well.' Walsh. There was an Attic deme Κρωπία.

81 ὅπως ἂν ἀποθάνοιμεν.] 'In what way we may die.' ἀποθάνωμεν, Mein. 'that we may die.' The πῶς γένοιτ' ἂν of Demosthenes makes for Dindorf's reading.

83 αἷμα ταύρειον.] This is not poison, and Themistocles probably died a natural death. Cf. Thuc. i. 138, who however mentions the idea

as current that he committed suicide.

87 ἰδοὺ γ'.] In contempt. Cf. v. 344, ἰδοὺ λέγειν.

περὶ ποτοῦ γ.ἔ.σ.] Most editors make this a question, 'Are you then all for drink?' But how then can γούν be properly rendered? The force of γούν seems to be to bring in a special example illustrative or confirmatory of some general assertion. Its English equivalents are 'for example,' or 'at any rate.' Its force may be well seen in Thucydides' speeches, e.g. i. 76, the Athenians, after saying πᾶσιν ἀνεπίφθορον τὰ ξυμφέροντα εἰ τίθεσθαι: go on with ὑμεῖς γούν, ὦ Λακεδαιμόνιοι, τὰς... πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστη-



πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιοι' ἀνήρ;

## ΔΗΜΟΣΘΕΝΗΣ

ἄλῃθες, οὗτος; κρουνοχυτρολήραιοις εἰ  
οἶνον σὺ τολμᾷς εἰς ἐπίνοιαν λαιδορεῖν;  
οἶνον γὰρ εὖροις ἂν τι πρακτικώτερον;  
ὀρᾷς; ὅταν πίνωσιν ἄνθρωποι, τότε  
πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,  
εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.  
ἀλλ' ἐξένευγέ μοι ταχέως οἶνου χάσα,  
τὸν νοῦν ἴν' ἄρδω καὶ λέγω τι δεξιόν.

90

95

## ΝΙΚΙΑΣ

οἶμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σῷ ποτῷ;

## ΔΗΜΟΣΘΕΝΗΣ

ἀγαθ'· ἀλλ' ἐνεγκ'· ἐγὼ δὲ κατακλινήσομαι.

οάμενοι ἐξηγεῖσθε. And further on in the same chapter they say, 'We have been less unfair than we might have been, *at any rate*, had others the power we have, it would soon be seen whether we are or are not moderate' (ἄλλους γ' ἂν οὖν κ.τ.λ.). The very next chapter gives two more instances, ὑπὸ γοῦν τοῦ Μήδου ... and ὑμεῖς γ' ἂν οὖν. And in this passage it seems to me to refer to a clause to be supplied after the contemptuous ἰδοὺ γ' ἀκρατον. 'A fig for your unmixed wine. (Yet we do in some sort agree), at any rate you're for a drink (though it is not the tipples I proposed, viz. bull's blood).' Insert 'yet' in translation, and it will be clear enough. 'A fig &c. Yet you're at any rate &c.' Walsh alone of the translators gives it rightly.

89 ἀλῃθες, οὗτος;] 'Say you really so, friend?' i.e. that men in liquor can't plan good schemes: for his question implied as much.

κρουνο.] Cf. Hor. Ep. I. xix. 1-3: Prisco si credis, Mæcenas docte,

Cratino, Nulla placere diu nec vivere carmina possunt Quæ scribuntur aquæ potioribus. This opinion on water-drinking Demosthenes seems to have shared.

90 εἰς ἐπίνοιαν.] 'As applied to wit,' i.e. as a producer or sharpener of wit. The force of εἰς is here the same as in such phrases as χρήσιμον εἰς τοῦτο, for λαιδορεῖν is about equivalent to ἀχρηστον λέγειν.

93 διαπράττουσι.] 'They succeed, are effective.' εὐτυχοῦσι, Gl. Victor. In illustration of the effects assigned to wine, besides the passages quoted by Mitchell and others, there is one of Bacchylides in *Athenæus* to the point: γλυκεῖ' ἀνάγκα σενομένα κυλίκων θάλλῃσι θυμόν· | ... αὐτὸς μὲν (ὁ μεθύων) πολέων κρήδεμνα λυεῖ, | πᾶσι δ' ἀνθρώποις μοναρχήσειν δοκεῖ | χρυσῷ δ' ἐλέφαντί τε μαρμαίρουσιν οἴκοι· | πυροφόροι τε κατ' αἰγλήεντα πόντον | νῆες ἀγουσιν ἀπ' Αἰγύπτου μέγιστον | πλοῦτον. ὥς πίνοντος ὀρμαίνει κέαρ.

96 τὸν νοῦν ἴν' ἄρδω.] To wet his whistle, and to whet his wits,

ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω  
βουλευμάτων καὶ γνωμίδων καὶ νοιδίων.

100

ΝΙΚΙΑΣ

ὥς εὐτυχῶς ὅτι οὐκ ἐλήφθην ἔνδοθεν  
κλέπτων τὸν οἶνον.

ΔΗΜΟΣΘΕΝΗΣ

εἰπέ μοι, Παφλαγῶν τί δρᾷ;

ΝΙΚΙΑΣ

ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος  
ρέγκει μεθύων ἐν ταῖσι βύρσαις ὕπτιος.

ΔΗΜΟΣΘΕΝΗΣ

ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολὺν  
σπονδὴν.

105

ΝΙΚΙΑΣ

λαβέ δὴ καὶ σπεῖσον ἀγαθοῦ δαίμονος·  
ἔλχ' ἔλκε τὴν τοῦ δαίμονος τοῦ Πραμνίου.

ΔΗΜΟΣΘΕΝΗΣ

ὦ δαῖμον ἀγαθὲ, σὸν τὸ βούλευμ', οὐκ ἐμόν.

ΝΙΚΙΑΣ

εἴπ', ἀντιβολῶ, τί ἔστι;

ΔΗΜΟΣΘΕΝΗΣ

τοὺς χρησμούς ταχὺ  
κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν,

110

99 ἦν γὰρ μ.] The γὰρ connects the following with ἀγαθά: 'I shall do good;—so bring it &c.—for I shall, if &c.'

101 ὥς εὐτυχῶς.] Sc. ἔπραξα. Perhaps however it is a conclusion of two constructions. 1. ὥς εὐτυχῆς (ἦν) ὅτι οὐκ. 2. ὥς εὐτυχῶς οὐκ. Compare the Platonic phrase θαυμασιῶς ὥς.

103. Cleon got others ruined and beggared by false charges, &c., and then fed on their substance.

105 ἄκρ. πολὺν.] Sc. οἶνον. σπονδὴν as a libation.

106 ἀγ. δαίμονος.] The genitive is of the deity toasted. See above, v. 85. There were certain usual toasts. Zeus the preserver was the third: see Blomf. on τριτόσπονδος, Æsch. Ag. 237.

107 Πραμνίου.] This wine some make to come from Thrace, some from Asia Minor. Homer mentions it, *Il.* λ. 638.

ἕως καθεύδει.

ΝΙΚΙΑΣ

ταῦτ'. ἀτὰρ τοῦ δαίμονος  
δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

ΔΗΜΟΣΘΕΝΗΣ

φέρει νυν ἐγὼ 'μαντῶ προσαγάγω τὸν χόα.  
[τὸν νοῦν ἔν' ἄρδω καὶ λέγω τι δεξιόν.]

ΝΙΚΙΑΣ

ὥς μεγάλ' ὁ Παφλαγὼν πέρδεται καὶ ῥέγκεται,  
ὥστ' ἔλαθον αὐτὸν τὸν ἱερὸν χρησμὸν λαβὼν,  
ὄνπερ μάλιστ' ἐφύλαττεν.

115

ΔΗΜΟΣΘΕΝΗΣ

ὦ σοφώτατε,  
φέρ' αὐτὸν, ἔν' ἀναγνῶ· σὺ δ' ἔγχεον πιεῖν  
ἀνύσας τι. φέρ' ἴδω τί ἄρ' ἔνεστιν αὐτόθι.  
ὦ λόγια. δὸς μοι δὸς τὸ ποτήριον ταχύ.

120

ΝΙΚΙΑΣ

ἰδού· τί φησ' ὁ χρησμός;

ΔΗΜΟΣΘΕΝΗΣ

ἐτέραν ἔγχεον.

ΝΙΚΙΑΣ

ἐν τοῖς λογίοις ἔνεστιν ἐτέραν ἔγχεον;

ΔΗΜΟΣΘΕΝΗΣ

ὦ Βάκι.

ΝΙΚΙΑΣ

τί ἔστι;

114 τὸν νοῦν κ.τ.λ.] Meineke rejects this line here.

119 φέρ' ἴδω...αὐτόθι.] Between this and ὦ λόγια he gives a glance at the oracles.

121 ἴδού.] Cf. v. 157. *Acharn.* 364. ἴδού, 'Well, there you are,' or 'tis done.'

123 ὦ Βάκι.] The Scholiast says there were three of the name: an Athenian, a Locrian, a Boeotian. Herodotus (VIII. 20, 77) gives oracles of a Bacis. In v. 1003 of this play Cleon's oracles by Bacis are topped by those of Glanis, Bacis' elder brother.

## ΔΗΜΟΣΘΕΝΗΣ

δὸς τὸ ποτήριον ταχύ.

## ΝΙΚΙΑΣ

πολλῷ γ' ὁ Βάκις ἐχρήτο τῷ ποτηρίῳ.

## ΔΗΜΟΣΘΕΝΗΣ

ὦ μιαρὲ Παφλαγῶν, ταῦτ' ἄρ' ἐφυλάττου πάλαι, 125  
τὸν περὶ σεαυτοῦ χρησμὸν ὀρρωδῶν;

## ΝΙΚΙΑΣ

τιή;

## ΔΗΜΟΣΘΕΝΗΣ

ἐνταῦθ' ἔνεστιν αὐτὸς ὡς ἀπόλλυται.

## ΝΙΚΙΑΣ

καὶ πῶς;

## ΔΗΜΟΣΘΕΝΗΣ

ὅπως; ὁ χρησμὸς ἀντικρυς λέγει  
ὡς πρῶτα μὲν στυππειοπώλης γίγνεται,  
ὃς πρῶτος ἔξει τῆς πόλεως τὰ πράγματα. 130

## ΝΙΚΙΑΣ

εἰς οὔτοσὶ πώλης. τί τὸν τεύθεν; λέγε.

## ΔΗΜΟΣΘΕΝΗΣ

μετὰ τοῦτον αὖθις προβατοπώλης δεύτερος.

## ΝΙΚΙΑΣ

δύο τῷδε πῶλα. καὶ τί τόνδε χρὴ παθεῖν;

## ΔΗΜΟΣΘΕΝΗΣ

κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρότερος  
αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται. 135  
ἐπιγίγνεται γὰρ βурсοπώλης ὁ Παφλαγῶν,

124 πολλῷ γ' ... τῷ ποτηρίῳ.] 'Bacis used the cup right freely.'

125 ταῦτ' ἄρ'.] ταῦτα = διὰ ταῦτα here, as in *Acharn.* 90. 'This then after all was why you were so care-

ful (of the oracles).'

129 στυππειοπώλης.] Eucrates.

Cf. v. 254.

132 προβατοπ.] Lysicles.

ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνήν ἔχων.

ΝΙΚΙΑΣ

τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεῶν  
ὑπὸ βυρσοπώλου;

ΔΗΜΟΣΘΕΝΗΣ

νὴ Δί'.

ΝΙΚΙΑΣ

οἴμοι δέλαιος.

πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μόνος;

140

ΔΗΜΟΣΘΕΝΗΣ

ἔτ' ἐστὶν εἰς, ὑπερφυᾷ τέχνην ἔχων.

ΝΙΚΙΑΣ

εἴπ', ἀντιβολῶ, τίς ἐστιν;

ΔΗΜΟΣΘΕΝΗΣ

εἴπω;

ΝΙΚΙΑΣ

νὴ Δία.

ΔΗΜΟΣΘΕΝΗΣ

ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.

ΝΙΚΙΑΣ

ἀλλαντοπώλης; ὦ Πόσειδον τῆς τέχνης.  
φέρε ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν;

145

ΔΗΜΟΣΘΕΝΗΣ

ζητῶμεν αὐτόν.

ΝΙΚΙΑΣ

ἀλλ' ἰδὶ προσέρχεται  
ὥσπερ κατὰ θεῖον εἰς ἀγοράν.

137 [Κυκλοβόρου.] A torrent in Attica; whence the verb κυκλοβορεῖν, for which see *Acharn.* 381.

147 κατὰ θεῖον.] Meineke reads θεῶν with Cobet.

## ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε  
 ἀλλαντοπῶλα, δεῦρο δεῦρ', ὦ φίλτατε,  
 ἀνάβαινε σωτήρ τῇ πόλει καὶ νῶν φανείς.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστι; τί με καλεῖτε;

## ΔΗΜΟΣΘΕΝΗΣ

δεῦρ' ἔλθ', ἵνα πύθῃ  
 ὡς εὐτυχῆς εἰ καὶ μεγάλως εὐδαιμονεῖς.

150

## ΝΙΚΙΑΣ

ἴθι δὴ, κάθελ' αὐτοῦ τοῦλεόν, καὶ τοῦ θεοῦ  
 τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὡς ἔχει  
 ἐγὼ δ' ἰὼν προσκέβομαι τὸν Παφλαγόνα.

## ΔΗΜΟΣΘΕΝΗΣ

ἄγε δὴ σὺ κατάρθου πρῶτα τὰ σκεύη χαμαί·  
 ἔπειτα τὴν γῆν πρόσκυσον καὶ τοὺς θεούς.

155

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοὺ τί ἔστιν;

## ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάρι', ὦ πλούσιε,  
 ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ἰπέρμεγας·  
 ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τί μ', ὦγάθ', οὐ πλύνειν ἔῃς τὰς κοιλίας  
 πωλεῖν τε τοὺς ἀλλᾶντας, ἀλλὰ καταγελᾶς;

160

## ΔΗΜΟΣΘΕΝΗΣ

ὦ μῶρε, ποίας κοιλίας; δευρὶ βλέπε.

149 ἀνάβαινε.] 'Come up.' He might be called on to mount up, as the stage was raised. Cf. *Ach.* 732. Perhaps too Cleon's house was represented as higher than the market

which the sausage-seller was crossing.  
 155 τὰ σκεύη.] Knives (489) and a ladle (921) were among them.

162 ποίας.] 'Tripe indeed!' Cf. note on *Acharn.* 109, ποίας ἀχῶας;

τὰς στίχας ὁρᾷς τὰς τῶνδε τῶν λαῶν;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὁρῶ.

ΔΗΜΟΣΘΕΝΗΣ

τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,  
καὶ τῆς ἀγορᾶς καὶ τῶν λιμένων καὶ τῆς πικνύς 165  
βουλήν πατήσεις καὶ στρατηγούς κλαστάσεις,  
δήσεις, φυλάξεις, ἐν πρυτανείῳ λαϊκάσεις. Λάω

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγώ;

ΔΗΜΟΣΘΕΝΗΣ

σὺ μέντοι κούδέπω γε πάνθ' ὁρᾷς.  
ἀλλ' ἐπανάβηθι καπὶ τοῦλεὸν τοδὶ  
καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ. 170

ΑΛΛΑΝΤΟΠΩΛΗΣ

καθορῶ.

ΔΗΜΟΣΘΕΝΗΣ

τί δαί; τὰμπόρια καὶ τὰς ὀλκάδας;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔγωγε.

ΔΗΜΟΣΘΕΝΗΣ

πῶς οὖν οὐ μέγας εὐδαιμονεῖς;  
ἔτι νῦν τὸν ὀφθαλμὸν παράβαλ' ἐς Καρίαν  
τὸν δεξιὸν, τὸν δ' ἕτερον ἐς Καρχηδόνα.

164 ἀρχέλας.] The short form of ἀρχέλαος, ἀρχέλεως. Cf. Eur. *Troad.* 212 for Μενέλας. Nicolas is an instance of that form having prevailed.

173 ἐς Καρίαν... ἐς Καρχηδόνα.] Many editors adopt the conjecture Καρχηδόνα, which is indeed almost necessary, if διαστραφήσομαι be taken of 'squinting,' for Caria and Carthage are incompatible as points for the two eyes to aim at. But if we look to a passage in the *Birds* (v. 177) Π. πέρλαγε τὸν τράχηλον. Ε. νῆ

Δία, ἀπολαύσομαι τι δ' εἰ διαστραφήσομαι; it is plain that διαστρ. means there 'I shall get a twist in my neck;' and so it probably should be rendered here. The two directions, ἄνω and κάτω, are just as opposite there as are Caria and Carthage here. The sausage-seller is to look to Caria, and then, with a sudden twist round, to Carthage. The Scholiast also talks of the word διαστρέφεσθαι, as applied to twisted limbs.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

εὐδαιμονήσω δ', εἰ διαστραφήσομαι;

175

## ΔΗΜΟΣΘΕΝΗΣ

οὐκ, ἀλλὰ διὰ σοῦ ταῦτα πάντα pérνεται.  
γίγνεται γὰρ, ὥς ὁ χρησμὸς οὕτως λέγει,  
ἀνὴρ μέγιστος.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰπέ μοι, καὶ πῶς ἐγὼ  
ἀλλαντοπώλης ὦν ἀνὴρ γενήσομαι;

## ΔΗΜΟΣΘΕΝΗΣ

δὲ αὐτὸ γάρ τοι τοῦτο καὶ γίγνεται μέγας,  
ὅτι καὶ πονηρὸς καὶ ἀγορᾶς εἰ καὶ θρασύς.

180

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ ἀξιῶ 'γὼ 'μαυτὸν ἰσχύειν μέγα.

## ΔΗΜΟΣΘΕΝΗΣ

οἶμοι, τί ποτ' ἔσθ' ὅτι σαυτὸν οὐ φῆς ἄξιον;  
ξυνειδέναι τί μοι δοκεῖς σαυτῷ καλόν.  
μῶν ἐκ καλῶν εἰ καλῶν;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ τοὺς θεοὺς,  
εἰ μὴ 'κ πονηρῶν γ'.

185

## ΔΗΜΟΣΘΕΝΗΣ

ὦ μακάριε τῆς τύχης,  
ὅσον πέπονθας ἀγαθὸν ἐς τὰ πράγματα.

179 ἀνὴρ γ.] A sausage-seller then was not a whole man; what fraction of one he was we have no table to show, as we have in the case of tailors.

181 καὶ ἀγορᾶς.] The market was the natural resort of rogues. Cf. the ἀγοραῖοι of Thessalonica, Act. Apost. xvii. 5.

186 εἰ μὴ 'κ πονηρῶν γ'.] 'No, by the gods (from no gentlemen am I),

unless to be from blackguards be so.' Cf. *Thesm.* 898: ΕΤ. τίς ἡ γραῦς; ΜΝ. αὕτη Θεονόη Πρωτέως. ΓΤ. Η. μὰ τὸν θεόν, εἰ μὴ Κρίτυλλὰ γ' Ἀντιθέου Γαργηττόθεν. Also *Lysistr.* 943.

187 ὅσον π. ἀγ. ἐς τὰ πράγματα.] 'What an advantage you have, with what odds on your side you start for a statesman.'



## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ', ὦγάθ', οὐδὲ μουσικὴν ἐπίσταμαι,  
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

## ΔΗΜΟΣΘΕΝΗΣ

τουτὶ μόνον σ' ἔβλαψεν, ὅτι καὶ κακὰ κακῶς. 190  
ἡ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ  
ἐτ' ἐστὶν ἀνδρὸς οὔδὲ χρηστοῦ τοὺς τρόπους,  
ἀλλ' εἰς ἀμαθίῃ καὶ βδελυρίῃ. ἀλλὰ μὴ παρῆς  
ἂ σοι διδόασ' ἐν τοῖς λογίοισιν οἱ θεοί.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς δητὰ φησ' ὁ χρησμός;

## ΔΗΜΟΣΘΕΝΗΣ

εὖ νῆ τοὺς θεοὺς 195  
καὶ ποικίλως πῶς καὶ σοφῶς ᾔνυγμένος.  
'Αλλ' ὅπῃταν μάρψῃ βυρσαίετος ἀγκυλοχείλης  
γαμφλητῇσι δράκοντα κοάλεμον αἵματοπώτῃν,  
δὴ τότε Παφλαγόνων μὲν ἀπόλλυνται ἡ σκοροδάλμη,  
κοιλιοπώλῃσιν δὲ θεὸς μέγα κῦδος ὀπάζει, 200  
αἱ καὶ μὴ πωλεῖν ἀλλὰ νύκτας μάλλον ἔλονται.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν πρὸς ἐμέ ταύτ' ἐστίν; ἀναδιδασκέ με.

188 ἀλλ', ὦγάθ', οὐδὲ μ.] 'But I'm no scholar, save just my letters.' The wide sense of μουσική hardly finds a good English equivalent; but 'scholar' ('scollard' in pronunciation generally) in the mouth of country people about gives the idea of the μουσικός, as the sausage-seller understood it.

189 κακὰ κακῶς.] Cf. *Acharn.* 253.

193 ἀλλ' εἰς ἀμαθίῃ.] 'But looks to an ignoramus (to take it in hand).'

198 ἀγκυλοχείλης.] ἀγκυλοχέλης Mein. The former seems a better specific epithet for an eagle, since crooked claws are more common to other birds. And it is ἀγκυλοχείλης

thrice in Homer. *Od.* XIX. 538, and II. XVI. 428, *Od.* XXII. 302, γαμφώνυχες ἀγκυλοχείλαι; which last passages preclude any possibility of a variant ἀγκυλοχέλης in Homer. On the other hand, the Scholiast takes ἀγκυλοχέλης, and explains it; and v. 205 may rather make for this reading; though not very strongly so, for perhaps it was rather the accidental similarity in sound between χερσὶν and χεῖλος that suggested the explanation, than any designed comparison between hands and claws.

198 κοάλεμον.] ματαιόφρων, κοῖν γὰρ τὸ αἰσθάνεσθαι, καὶ ὁ ἡλίθιος καὶ ὁ ἀνόητος κοάλεμος, Suid. Cf. v. 221.

## ΔΗΜΟΣΘΕΝΗΣ

βυρσαίετος μὲν ὁ Παφλαγὼν ἐσθ' οὐτοσί.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δ' ἀγκυλοχείλης ἐστίν;

## ΔΗΜΟΣΘΕΝΗΣ

αὐτό που λέγει,  
ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει.

205

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ὁ δράκων δὲ πρὸς τί;

## ΔΗΜΟΣΘΕΝΗΣ

τοῦτο περιφανέστατον.

ὁ δράκων γάρ ἐστι μακρὸν ὃ τ' ἄλλᾳς αὖ μακρόν  
εἶθ' αἵματοπώτης ἔσθ' ὃ τ' ἄλλᾳς χῶ δράκων.  
τὸν οὖν δράκοντά φησι τὸν βυρσαίετον  
ἤδη κρατήσκειν, αἶ κε μὴ θαλφθῇ λόγοις.

210

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τὰ μὲν λόγι' αἰκάλλει με· θανμάζω δ' ὅπως  
τὸν δῆμον οἶδς τ' ἐπιτροπεύειν εἴμ' ἐγώ.

## ΔΗΜΟΣΘΕΝΗΣ

φαυλότατον ἔργον· ταῦθ' ἅπερ ποιεῖς ποίει  
τάραττε καὶ χόρδευ' ὁμοῦ τὰ πράγματα  
ἅπαντα, καὶ τὸν δῆμον αἰὲ προσποιοῦ  
ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.  
τὰ δ' ἄλλα σοι πρόσεστι δημαγωγικά,  
φωνή μιὰρὰ, γέγονας κακῶς, ἀγόραιοις εἰ  
ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ  
χρησμοί τε συμβαίνουσι καὶ τὸ Πυθικόν.

215

220

208 αἵματοπώτης.] Walsh argues, with some force, that this epithet suggests 'black puddings' rather than 'sausages' as the equivalent for ἀλλάντες.

211 τὰ μὲν λόγι' αἰκάλλει με.]

'Your oracles I like well, but &c.'

218 φωνή μιὰρὰ.] Cf. Soph. Tr. 987, ἡ δ' αὖ μιὰρὰ βρύκει. It is here meant of the coarse loud tone of the actual voice, not of abusiveness in words.

ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κοαλέμφ·  
χῶπως ἀμυνεῖ τὸν ἄνδρα.

### ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τίς ξύμμαχος  
γενήσεται μοι; καὶ γὰρ οἷ τε πλούσιοι  
δεδίωσιν αὐτὸν ὃ τε πένης βδύλλει λεώς.

### ΔΗΜΟΣΘΕΝΗΣ

ἀλλ' εἰσὶν ἱππῆς ἄνδρες ἀγαθοὶ χίλιοι 225  
μισοῦντες αὐτὸν, οἱ βοηθήσουσί σοι,  
καὶ τῶν πολίτων οἱ καλοὶ τε καὶ ἀγαθοί,  
καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός,  
κἀγὼ μετ' αὐτῶν χῶ θεὸς ξυλλήψεται.  
καὶ μὴ δέδιθ'· οὐ γάρ ἐστιν ἐξηκασμένος. 230  
ὑπὸ τοῦ δέους γὰρ αὐτὸν οὐδεὶς ἤθελε  
τῶν σκευοποιῶν εἰκάσαι. πάντως γε μὴν  
γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.

### ΝΙΚΙΑΣ

οἱμοὶ κακοδαίμων, ὁ Παφλαγὼν ἐξέρχεται.

### ΚΛΕΩΝ

οὐ· τοὶ μὰ τοὺς δώδεκα θεοὺς χαιρήσετε, 235  
ὅτι ἡ 'πὶ τῷ δήμῳ ξυνόμνυτον πάσαι.  
τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον;

221 Κοαλέμφ.] See above on v. 198. 'Great Nincompoop himself.'

230 καὶ μὴ δέδιθ'· οὐ γὰρ, κ.τ.λ.] On this passage the Scholiast says that Aristophanes acted the part of Cleon, smearing his face with paint or lees of wine: and in the anonymous Greek life of Aristophanes we find the same account. Bergk, and after him Ranke, think that Aristophanes never acted in plays. And this passage does not give much warrant that he did so: but if the reference in v. 378 of the *Acharnians* to a prosecution be thought to be meant of Aristopha-

nes, then either Aristophanes must have acted the part of Dicæopolis, or else Callistratus as the representative of Aristophanes and well known to be so. On this latter supposition it is not unlikely that Callistratus took Cleon's part in this play.

234. Nicias had been set to watch: cf. v. 154. But Meineke gives this line to the sausage-seller, as an exclamation of fright preparatory to his running away.

237 τὸ Χαλκιδικὸν ποτήριον.] There can be no doubt that the Chalcidians in Thrace are here

οὐκ ἔσθ' ὕπως οὐ Χαλκιδέας ἀφίστατον.  
ἀπολείσθον, ἀποθανείσθον, ὦ μιαιωτάτῳ.

## ΔΗΜΟΣΘΕΝΗΣ

οὗτος, τί φεύγεις, οὐ μενεΐς; ὦ γεννάδα 240  
ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.  
ἄνδρες ἱππῆς, παραγένεσθε νῦν ὁ καιρός. ὦ Σίμων,  
ὦ Παναίτι', οὐκ ἐλάτε πρὸς τὸ δεξιὸν κέρας;  
ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κἀπαναστρέφον πάλιν.  
ὁ κονιορτὸς δῆλος αὐτῶν ὡς ὁμοῦ προσκειμένων. 245  
ἀλλ' ἀμύνου καὶ δίωκε καὶ τροπήν αὐτοῦ ποιοῦ.

## ΧΟΡΟΣ

παῖε παῖε τὸν πανοῦργον καὶ ταραξιππόστρατον  
καὶ τελώνην καὶ φάραγγα καὶ Χάρυβδιν ἀρπαγῆς,  
καὶ πανοῦργον καὶ πανοῦργον· πολλάκις γὰρ αὐτ' ἐρῶ.  
καὶ γὰρ οὗτος ἦν πανοῦργος πολλάκις τῆς ἡμέρας. 250  
ἀλλὰ παῖε καὶ δίωκε καὶ τάραττε καὶ κύκα  
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κἀπικείμενος βόα·  
εὐλαβοῦ δὲ μὴ 'κφύγη σε' καὶ γὰρ οἶδε τὰς ὁδοὺς,  
ἥσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

## ΚΛΕΩΝ

ὦ γέροντες ἡλιασταί, φράτορες τριωβόλου, 255

meant. The Athenians had important transactions with them: the τὰ ἐπὶ Θράκης are constantly meeting us in Thucydides. See Thuc. II. 58, 70, 79, 101; IV. 81, 84, 110, 121, 135. The dependencies of Athens there actually did revolt shortly after the date of this play, so the fear of it would be a likely thing for Cleon to catch at.

244 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κ. τ. λ.] This is said to the sausage-seller, who has taken to his heels.

245 ὁμοῦ.] 'Near,' τὸ ὁμοῦ λέγουσιν Ἀττικοὶ ἀπὸ τοῦ ἐγγύς. Schol. Cf. Pac. 513, καὶ μὴν ὁμοῦ ἴστω ἦδη, and Soph. Ant. 1180, καὶ μὴν ὁρῶ τέλειαν Εὐκράτην ὁμοῦ.

248 τελώνην.] Cleon's exaction

of customs and tributes (τέλη) was excessive, and a lion's share was kept for himself.

Χάρυβδιν.] 'Quæ Charybdis tam vorax!' says Cicero of Antony, Phil. II. 27.

254 ἥσπερ Εὐκράτης.....κυρηβίων.] What the allusion here is cannot exactly be determined. εὐθὺ τῶν κυρηβίων must mean 'straight for the bran,' and many suppose that Eucrates on some occasion had to run for it and hide himself under his own bran-heap. The Scholiast gives a fragment καὶ σὺ κυρηβισπῶλα Εὐκράτης στίπαξ. We have had Eucrates above (v. 129) as a hemp-seller.

255 φράτορες τρ.] 'Clansmen of

οὓς ἐγὼ βόσκω κεκραγῶς καὶ δίκαια κᾶδिका,  
 παραβοθειῖθ', ὥς ὑπ' ἀνδρῶν τύπτομαι ξυνωμοτῶν.

## ΧΟΡΟΣ

ἐν δίκη γ', ἐπεὶ τὰ κοινὰ πρὶν λαχεῖν κατεσθίεις,  
 καποσुकάξεις πιέζων τοὺς ὑπευθύνους σκοπῶν  
 ὅστις αὐτῶν ὤμός ἐστιν ἢ πέπων ἢ μὴ πέπων, 260  
 καὶ τιν' αὐτῶν γνῶς ἀπράγμον' ὄντα καὶ κεχηνότα,  
 καταγαγὼν ἐκ Χερρονήσου, διαβαλὼν, ἀγκυρίσας,  
 εἴτ' ἀποστρέψας τὸν ὄμον αὐτὸν ἐνεκολήβασας  
 καὶ σκοπεῖς γε τῶν πολιτῶν ὅστις ἐστὶν ἀμνοκῶν,  
 πλούσιος καὶ μὴ πονηρὸς καὶ τρέμων τὰ πράγματα. 265

the three-obol-piece,' a brotherhood whose tie is that you all receive this same coin: or it might also mean, 'who love your sixpence above kith and kin,' and thus are 'kinsmen of it.' προσφκειωμένοι καὶ προσπεφκότες τῷ τρωβόλῳ. Schol.

259 ἀποσुकά[εις π.] 'You try like figs by squeezing them.' Figs supply other metaphors. Cf. v. 755.

260 ὤμός—πέπων—μὴ πέπων.] 'Raw—ripe—not (quite) ripe.'

261 ἀπράγμον' ὄντα.] A rare bird at Athens. Cf. Thuc. I. 70: (ἡγούνηται) ξυμφορὰν οὐχ ἥσσαν ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπικον, and Thuc. II. 40, τὸν μὴδὲν τῶνδε (πολιτικῶν) μετέχοντα οὐκ ἀπράγμονα ἀλλὰ ἀχρεῖον νομίζομεν.

262—3. καταγαγὼν...ἐνεκολήβασας.] This passage has many difficulties. Most editors adopt Casaubon's conjecture, διαλαβὼν, and some Brunck's, ἡγκύρισας. Neither change is absolutely needed. διαβαλὼν may stand and be interpreted two ways, according to the sense given to ἀγκυρίσας, nor need the string of participles cause any difficulty. Taking first the explanation of the Scholiast, that ἀγκύρισμα is 'a hook to pull down figs,' we have this rendering, 'Having brought him down from the Chersonese by a calumny, having hooked him

down fig-fashion, you then, &c.' The fig metaphor would thus be continued from v. 259, and the wrestling metaphors would come in in v. 263. Next, taking the Scholiast's other explanation of ἀγκυρίσας by ὑποσुकέλλισας, we must then interpret (also with the Scholiast) διαβαλὼν of a wrestling trick, which sense seems quite necessary for it in v. 496 (compare also διαβολὰς in v. 491). What this sense is, is not quite certain: 'to throw your leg across your opponent's leg' probably; or 'to throw your arm across him' (across his neck it would be in v. 491 of this play, see note there); we should then render the passage, 'After bringing him down, having crossed legs with him, and hooked your leg round his, you then wrench back his shoulder and fall heavily on him.' The sense thus given to ἐνεκολήβασας is a probable one: cf. Pind. *Pyth.* VIII. 81 for a description of such a fall. ἐπὶ κόλῳ βαλεῖν, Suid. Casaubon however takes it to mean 'to gulp down:' and the Scholiast gives καταπέπικας. But the phrase ἀποστρ. τ. ὦ. is difficult and hardly explicable in connection with this.

264 ἀμνοκῶν.] 'Sheep-witted,' and therefore to be *steeled*. Cf. note above on κοάλεμος.

## ΚΛΕΩΝ

ξυνεπείκεισθ' ὑμεῖς; ἐγὼ δ', ὦνδρες, δι' ὑμᾶς τύπτομαι,  
ὅτι λέγειν γνώμην ἔμελλον ὡς δίκαιον ἐν πόλει  
ἑστάναι μνημεῖον ὑμῶν ἐστὶν ἀνδρείας χάριν.

## ΧΟΡΟΣ

ὡς δ' ἀλαζών, ὡς δὲ μάσθλης εἶδες οἱ ὑπέρχεται;  
ὥσπερ εἰ γέροντας ἡμᾶς ἐκκοβαλικεύεται.

270

ἀλλ' ἐὰν ταύτῃ γε νικᾷ, ταυτὴν πεπλήξεται  
ἣν δ' ὑπεκκλίνῃ γε δευρὶ, τὸ σκέλος κυρηβάσει.

## ΚΛΕΩΝ

ὦ πόλις καὶ δῆμ', ὑφ' οἷων θηρίων γαστρίζομαι,

## ΧΟΡΟΣ

καὶ κέκραγας, ὥσπερ αἰετὴν τὴν πόλιν καταστρέφει;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ἐγὼ σε τῇ βοῇ ταύτῃ γε πρῶτα τρέφομαι.

275

## ΧΟΡΟΣ

ἀλλ' ἐὰν μέντοι γε νικᾷς τῇ βοῇ, τήνελλος εἶ.

270 ἐκκοβαλικεύεται.] καὶ κ.  
Mein. For κόβαλα, cf. vv. 417, 635.

272 ἣν δ'—κυρηβάσει.] 'If he  
try to slip under and away hither-  
wards, my toe shall butt at him.'  
κυρηβασία. ἡ διὰ τῶν κεράτων μάχη.  
Schol.

274 καὶ κέκραγας, ὥσπερ, κ.τ.λ.]  
'Do you even (dare to) cry out,  
seeing how you are ever oppressing  
the city?' you, who so afflict others,  
have no right to complain yourself.  
Meineke adopts a conjecture of  
Kock, ὥπερ, with what meaning is  
not plain; perhaps ὥπερ is to agree  
with κράγῳ, understood from κέ-  
κραγας. He suggests however that  
something may be lost before this  
line. ὅσπερ for ὥσπερ would be  
rather plainer, but no change is ne-  
cessary.

276 τήνελλος εἶ.] νικήφορος, Schol.

Cf. *Acharn.* 1228, *Av.* 1764. The  
readings proposed here vary; ἐὰν  
μὲν τόνδε νικᾷς τῇ βοῇ, τήνελλ' ἔσει  
Porson. And Meineke reads it thus,  
except that he has *τηνελλάσει*, 'you  
will sing, τήνελλα.' For he gives  
the preceding line to the Paphla-  
gonian, and reads *παρέλθῃ σ'* for  
*παρέλθῃς* in the next. So that the  
general sense would be: 'Cleon. I  
will rout you by my shouting. Ch.  
If so, then you'll be victor, but if  
he beat you in impudence, ours is  
the prize.' But the pronoun is much  
wanted with *παρέλθῃ* in this case;  
and the Scholiast's explanation ra-  
ther makes for Dindorf's reading.  
The sense would be about this:  
'S. O I'll put you to flight in shout-  
ing. Ch. If you do, then you get  
the hurrah! and, if you beat him  
all round in impudence, the cake is

ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος δ' πυραμοῦς.

ΚΛΕΩΝ

τουτονὶ τὸν ἄνδρ' ἐγὼ ὑδείκνυμι, καὶ φήμ' ἐξάγειν  
ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ναὶ μὰ Δία κᾶγωγε τούτον, ὅτι κενῇ τῇ κοιλίᾳ 280  
ἐσδραμὼν ἐς τὸ πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα.

ΔΗΜΟΣΘΕΝΗΣ

ὣν Δί, ἐξάγων γε τὰ πόρρηθ', ἅμ' ἄρτον καὶ κρέας  
καὶ τέμαχος, οὐ Περικλῆς οὐκ ἠξιώθη πώποτε.

ΚΛΕΩΝ

ἀποθανεῖσθον ἀντίκα μάλα.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τριπλάσιον κεκράζομαί σου. 285

ΚΛΕΩΝ

καταβοήσομαι βοῶν σε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κατακεκράζομαί σε κράζων.

ΚΛΕΩΝ

διαβαλῶ σ', ἐὰν στρατηγῇς.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κυνοκοπήσω σου τὸ νῶτον.

ours.' The πυραμοῦς meaning perhaps a more unmistakeable victory than τῆνελλος implies. The cake was given as a prize to the most wakeful toper.

278 [ζωμεύματα.] The ζῶμος of the Spartans we hear of as black and not over palatable. But here there is said to be a substitution of ζωμεύματα for υποζώματα, 'the strengthening timbers for the ships' sides.' Cf. L. and S. on υποζώματα and υποζώννυμι.

281 πρυτανεῖον.] Where the

public meals were. The τὰ πόρρηθα which he exported, comically expressed by bread, meat, and fish, of course imply his plunder of loaves and fishes from the state generally.

288 διαβαλῶ σ', ἐὰν στρατηγῇς.] Cf. Thuc. IV. 27 for a well-known case where Cleon used διαβολή against generals to gain his own ends. Nicias also, in his arguments for not leaving Sicily (Thuc. VII. 48), says of the Athenians, ἐξ ὧν αὖ τις εὖ λέγων διαβάλλοι, ἐκ τούτων αὐτοὺς πείσσειται.

ΚΛΕΩΝ

περιελῶ σ' ἀλαζονείαις.

290

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὑποτεμοῦμαι τὰς ὁδοὺς σου.

ΚΛΕΩΝ

βλέψον ἔς μ' ἀσκαρδάμυκτος.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν ἀγορᾷ καὶ γὼ τέθραμμαι.

ΚΛΕΩΝ

διαφορήσω σ', εἴ τι γρύξεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κοπροφορήσω σ', εἰ λαλήσεις.

295

ΚΛΕΩΝ

ὁμολογῶ κλέπτειν σὺ δ' οὐχί.

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ἑρμῆν τὸν ἀγοραῖον,  
κάπιوركῶ γε βλέπόντων.

290 περιελῶ σ' ἀλαζονείαις.] There can be no doubt that περιελῶ is fut. from περιελαύνω. Cf. v. 887, οἷοις πιθηκισμοῖς με περιελαύνεις. One Scholiast gives περιελάσω, νικήσω, 'I will harass you, drive you about:' the metaphor may be from a wild animal, a deer for instance, driven about and surrounded by the beaters.

291 ὑποτεμοῦμαι.] 'I will clip short your ways and means:' the word may have reference to Cleon's trade, but it has not quite the same force as below in v. 316.

294 γρύξεις.] Elmsley would read γρύξει, and Meineke has adopted this into his text. The MSS. appear to consent in the termination -εις, some having γρύξεις, some γρύ-

ζαις. From φεύζω comes φεύξα, ἔφενξα. Cf. Æsch. Ag. 1308, τί ταῦτ' ἔφενξας. It seems therefore needless to alter the text.

295 κοπροφορήσω.] Can this verb mean, as L. and S. say, 'to cover with κόπρος'? It is put here to out-do διαφορήσω, and to mock its sound. διαφορεῖν is to tear asunder (to bear different ways); might not κοπροφορεῖν be 'to scatter as dung'? Perhaps such words coined for the moment in a language of ready mintage like the Greek cannot be over strictly defined. See note on ἀπονυχῶ, v. 700.

298 κάπιوركῶ γε βλέπόντων.] 'Ay, and I swear I don't (steal) while they see me:' which is a cut above owning a theft.



## ΚΛΕΩΝ

ἀλλότρια τοίνυν σοφίζει,  
καί σε φανῶ τοῖς πρυτάνεσιν, 300  
ἀδεκατεύτους τῶν θεῶν ἱ-  
ρὰς ἔχοντα κοιλίας.

## ΧΟΡΟΣ

ὦ μιὰρὲ καὶ βδελυρὲ καὶ κατακεκράκτα, τοῦ σοῦ θράσους  
πᾶσα μὲν γῇ πλέα, πᾶσα δ' ἐκκλησία, καὶ τέλη 305  
καὶ γραφαὶ καὶ δικαστήρι', ὦ βορβοροτάραξι καὶ  
τὴν πόλιν ἄπασαν ἡμῶν ἀνατετυρβακῶς, 310  
ὅστις ἡμῶν τὰς Ἀθήνας ἐκκεκώφηκας βοῶν,  
κἀπὸ τῶν πετρῶν ἄνωθεν τοὺς φόρους θυννοσκοπῶν. 313

## ΚΛΕΩΝ

οἶδ' ἐγὼ τὸ πρᾶγμα τοῦθ' ὅθεν πάλαι καττίεται.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ δὲ μὴ σύ γ' οἶσθα κάττυμ', οὐδ' ἐγὼ χορδεύματα, 315  
ὅστις ὑποτέμνων ἐπώλεις δέρμα μοχθηροῦ βοῶς  
τοῖς ἀγροίκουσιν πανούργως, ὥστε φαίνεσθαι παχὺ,  
καὶ πρὶν ἡμέραν φορῆσαι, μεῖζον ἢν δυοῖν δοχμαῖν.

## ΝΙΚΙΑΣ

νῆ Δία κἀμὲ τοῦτ' ἔδρασε ταυτὸν, ὥστε κατάγειλιν

299. Then (says Cleon) you're poaching on my manor of roguery.

302 κοιλίας. By surprise for οὐσίας, Schol.

303—312. These lines are answered metrically by vv. 382—390, ἢν ἄρα ἐπίσταμαι. They are variously divided by various editors. Meineke reads κράκτα for Dindorf's καὶ κατακεκράκτα. The MSS. give καὶ κεκράκτα.

305 τέλη καὶ γραφαί.] 'Tolls and public suits,' put for the places where such things were.

306 βορβοροτάραξι.] Cf. v. 864 for Cleon's 'mud-stirring,' and his object in it.

313 θυννοσκοπῶν.] Yarrell (in his *British Fishes*) describes the tunny fishery on the coasts of Lan-

guedoc, mentioning the look-out sentinels (θυννοσκόποι): and for the mackarel and pilchards on the south of Devon coast similar watchers are posted on the heights. Cleon kept as sharp a look out for the φόροι from the Athenian dependencies.

316 ὑποτέμνων.] 'Cutting obliquely,' to give it a deceitful look of thickness. μοχθηροῦ, 'sorry, bad,' without any sense of moral fault. Cf. Dem. 909, where the word is used of trade in a bad state.

319—321. Some give these lines to Demosthenes, Meineke to the Chorus. Schutz assigns Pergasæ to Demosthenes as a deme, Elmsley to Nicias, and therefore decides for him.

319 νῆ Δία κἀμὲ.] Mein. κἀμὲ

πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχεθεῖν. 320  
πρὶν γὰρ εἶναι Περγασῆσιν, ἔνεον ἐν ταῖς ἐμβάσιν.

## ΧΟΡΟΣ

ἄρα δῆτ' οὐκ ἀπ' ἀρχῆς ἐδήλους ἀναί- 322  
δειαν, ἥπερ μόνῃ προστατεῖ ῥητόρων;

ἦ σὺ πιστεύων ἀμέλγει τῶν ξένων τοὺς καρπίμους, 326  
πρῶτος ὢν ὁ δ' Ἴπποδάμου λείβεται θεώμενος.

ἄλλ' ἐφάνη γὰρ ἀνὴρ ἕτερος πολὺ  
σοῦ μιαιώτερος, ὥστε με χαίρειν,  
ὅς σε παύσει καὶ πάρεισι, δῆλός ἐστιν αὐτόθεν, 330  
πανουργία τε καὶ θράσει  
καὶ κοβαλικεύμασιν.

ἄλλ' ὦ τραφεῖς ὅθενπέρ εἰσιν ἄνδρες οὔπερ εἰσὶ,  
νῦν δείξον. ὥς οὐδὲν λέγει τὸ σωφρόνως τραφήναι,

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἀκούσαθ' οἷός ἐστιν οὗτος ἰ πολίτης. 335

## ΚΛΕΩΝ

οὐκ αὖ μ' ἑάσεις;

τοῦτ' ἔδρασε ταῦτ' οὐ γὰρ Δι' ὦ. Por-  
son.

321 ἔνεον, i. t. i.] Ov. *Art. Am.*  
l. 5, 6: Nec vagus in laxa pes tibi  
pelle natet.

323 προστατεῖ.] 'Is patron' as  
to a μέτοικος: cf. *Pac.* 684, *Πονηρὸν*  
*προστάτην ἐπεγράψατο*. Also *Soph.*  
*Œd. Tyr.* 411.

326 ἀμέλγει.] One Scholiast says,  
ἀμέλγειν λέγεται τὸ παρὰ τὸν προσή-  
κοντα καιρὸν τοὺς κάρπους ἀποσπᾶν.  
There is however no great objec-  
tion to taking the word in its usual  
sense, such confusion of metaphor  
being not uncommon.

327 πρῶτος ὢν.] Either 'taking  
the lead in the state,' or 'being first  
and foremost (at your trade),' which  
is perhaps preferable. Cf. v. 6,  
*πρῶτος Παφλαγόνων*.

ὁ δ' Ἴπποδάμου λ. θ.] These two  
lines are trochaic, answering to vv.  
400, 401. There is then a metrical

difficulty, if it be Ἴπποδάμου; and  
yet if -δάμου for -δήμου, why the  
Doric form? One Scholiast tells us  
that Archeptolemus was the name  
of this son, and that Hippodamus  
had helped in the building of the  
Piræus, giving up his house there to  
the state. Another Scholiast makes  
Hippodamus himself to be in tears,  
reading Ἴπποδάμος, and makes him  
out a glutton. Some think the fa-  
ther was one of the fat well-to-do  
fellows milked by Cleon, and that  
therefore the son weeps. An Ar-  
cheptolemus is mentioned below, v.  
794, but apparently a Lacedæmo-  
nian. See the note there.

333 ὅθενπέρ εἰσιν ἄνδρες οἵπερ  
εἰσὶ.] 'Whence are the men that  
really are men,' i. e. in the market.  
Cf. vv. 181, 218.

334 οὐδὲν λέγει.] 'Means no-  
thing,' is no use, goes for nothing.  
Cf. 190—193.

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δί', ἐπεὶ καὶ γὰρ πονηρός εἰμι.

ΧΟΡΟΣ

ἐὰν δὲ μὴ ταύτη γ' ὑπείκη, λέγ' ὅτι κακὸν πονηρών.

ΚΛΕΩΝ

οὐκ αὖ μ' ἐάσεις;

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ Δία.

ΚΛΕΩΝ

ναὶ μὰ Δία.

ΑΛΛΑΝΤΟΠΩΛΗΣ

μὰ τὸν Ποσειδῶ,

ἀλλ' αὐτὸ περὶ τοῦ πρότερος εἰπεῖν πρῶτα διαμαχοῦμαι.

ΚΛΕΩΝ

οἴμοι, διαρραγήσομαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν σ' ἐγὼ οὐ παρήσω.

340

ΧΟΡΟΣ

πάρες πάρες πρὸς τῶν θεῶν αὐτῷ διαρραγήναι.

ΚΛΕΩΝ

τῷ καὶ πεποιθὼς ἀξιοῖς ἐμοῦ λέγειν ἔναντα;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅτι γὰρ λέγειν οἶός τε καὶ γὰρ καὶ καρυκοποιεῖν.

ΚΛΕΩΝ

ἰδοὺ λέγειν. καλῶς γ' ἂν οὖν τι πρᾶγμα προσπεσόν σοι

339. Meineke throws out this line because some MSS. put it after 336: the Ravenna MS. puts it in this place.

342 τῷ καὶ πεποιθὼς.] 'On what—to proceed further—do you rely that, &c.?' Such is the exact force of καὶ after the interrogative. Cf. *Æsch. Ag.* 278, πολὺν χρόνον δὲ καὶ

πεπόρθηται πόλις; and *Soph. Œd. Tyr.* 939. These questions should be carefully distinguished from those where καὶ precedes πῶς, τίς, or the like: these last are questions of wonder or to raise objection.

344 ἰδοὺ λέγειν.] See above on v. 87.

ὡμοσπάρακτον παραλαβὼν μεταχειρίσαιο χρηστῶς. 345  
 ἀλλ' οἷσθ' ὃ μοι πεπονθέναι δοκεῖς; ὕπερ τὸ πλῆθος.  
 εἴ που δικίδιον εἶπας εὖ κατὰ ξένου μετοίκου,  
 τὴν νύκτα θρυλῶν καὶ λαλῶν ἐν ταῖς ὁδοῖς σεαυτῷ,  
 ὕδωρ τε πίνων κάπιδεικνὺς τοὺς φίλους τ' ἀνιῶν,  
 φῶς δυνατός εἶναι λέγειν. ὦ μῶρε τῆς ἀνοίας. 350

#### ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαί σὺ πίνων τὴν πόλιν πεποίηκας, ὥστε νυνὶ  
 ὑπὸ σοῦ μονωτάτου κατεγλωττισμένην σιωπᾶν;

#### ΚΛΕΩΝ

ἐμοὶ γὰρ ἀντέθηκας ἀνθρώπων τίν'; ὅστις εὐθύς  
 θύννεια θερμὰ καταφαγὼν, κατ' ἐπιπιῶν ἀκράτου  
 οἴνου χόα κασαλβάσω τοὺς ἐν Πύλῳ στρατηγούς. 355

#### ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δέ γ' ἡνυστρον βοδὸς καὶ κοιλίαν ὑείαν  
 καταβροχθίσας, κατ' ἐπιπιῶν τὸν ζωμὸν ἀναπόνιπτος  
 λαρυγγιῶ τοὺς ῥήτορας καὶ Νικίαν τaráξω.

#### ΧΟΡΟΣ

τὰ μὲν ἄλλα μ' ἤρεσας λέγων· ἐν δ' οὐ προσίεται με  
 τῶνπραγμάτων, ὅτι μόνος τὸν ζωμὸν ἐκροφήσει. 360

348 τὴν νύκτα θρυλῶν.] 'Practising your speech all night.' This, and the other preparation, 'drinking nought but water,' were used by the orator Demosthenes, and his enemies taunted him with it. Cf. *Phil.* II. 73, λέγοντας ὡς ἐγὼ μὲν ὕδωρ πίνων εἰκότως δύσκολος καὶ δύστροπός εἰμι τις ἀνθρώπος.

349 κάπιδεικνὺς.] 'And showing off.' Cf. *Ran.* 771. Compare Plato's use of ἐπίδειξις in contrast to the διάλογος, or dialectic method.

351. 'Pray what drink you, that you've so worked on the city as to silence it?' κατεγλωττισμένην. καταλελαλημένην. Schol.

353. They now compare powers

of eating and digestion, and of turning to state business directly afterwards. The demagogue at Athens ought, as Pericles said, though in a higher sense (*Thuc.* II. 41), ἐπὶ πλείστα εἶδη καὶ μετὰ χαρίτων μάλιστ' ἀν' εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι.

358 λαρυγγιῶ.] Cf. *Dem. de Cor.* 323, ἐπάρας τὴν φωνὴν καὶ γεγηθῶς καὶ λαρυγγίζων. The sense of 'throatle,' given by some, has not much to warrant it. The sausage-seller says he can gulp down his throat tripe, &c., and still have his gullet clear and strong to bawl down the speakers.

ΚΛΕΩΝ

ἀλλ' οὐ λάβρακας καταφαγὼν Μιλησίου κλονήσεις.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλὰ σχελίδας ἐδηδοκῶς ὠνήσομαι μέταλλα.

ΚΛΕΩΝ

ἐγὼ δ' ἐπεσπηδῶν γε τὴν βουλήν βιά κυκίσω.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ κινήσω γέ σου τὸν πρωκτὸν ἀντὶ φύσκης.

ΚΛΕΩΝ

ἐγὼ δέ γ' ἐξέλξω σε τῆς πυγῆς θύραζε κύβδα. 365

ΧΟΡΟΣ

νῆ τὸν Ποσειδῶ κάμὲ τᾶρ', ἥνπερ γε τοῦτον ἔλκῃς.

ΚΛΕΩΝ

οἶόν σε δήσω 'ν τῷ ξύλῳ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

διώξομαί σε δειλίας.

ΚΛΕΩΝ

ἡ βύρσα σου θρανεύσεται.

ΑΛΛΑΝΤΟΠΩΛΗΣ

δερῶ σε θύλακον κλοπῆς. 370

361. It is said that Miletus was famous for dainty *λάβρακες*, but the point of the passage is not quite plain, nor is it known whether any special routing or troubling of the Milesians by Cleon is alluded to. Perhaps both in this and the following line little more is meant than to boast of great capacities for state business immediately after a heavy meal. Cf. vv. 930—940, where Cleon is (in the prayer of the sausage-seller) to hurry over his fish meal, in order to gain a talent by the Milesians, and is to choke.

365 *ἐξέλξω*.] This correction of Porson's is received by Meineke for the vulg. *ἐξελάω*, and seems confirmed beyond doubt by the context, and especially by the next line.

366 *τᾶρ'*.] This is Bothe's correction approved by Meineke for vulg. *γάρ* which spoils the metre.

367 *οἶόν σε δήσω*.] 'How (finely) will I bind you, &c.' Cf. v. 703, *ὡς δέχομαι σ' ἐγώ*, κ.τ.λ.

368 *δουλίας*.] Cf. *Arch.* 1129.

370 *δερῶ σε θύλακον κλοπῆς*.] 'I'll make of your skin a bag for pilfered goods.' Cf. *Nub.* 442, *τοῦτι*

## ΚΛΕΩΝ

διαπατταλευθήσει χαμαί.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

πεरिकόμματ' ἔκ σου σκεύασω.

## ΚΛΕΩΝ

τὰς βλεφαρίδας σου παρατιλῶ.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸν πρηγορῶνά σου κτεμῶ.

## ΔΗΜΟΣΘΕΝΗΣ

καὶ νῆ Δ' ἐμβalόντες αὐ-  
τῷ πάτταλον μαγειρικῶς  
ἐς τὸ στομ', εἴτα δ' ἔνδοθεν  
τὴν γλῶτταν ἐξείραντες αὐ-  
τοῦ σκεψόμεσθ' εὐ κἀνδρικῶς  
κεχηνότος  
τὸν πρωκτὸν, εἰ χαλαζᾷ.

375

380

## ΧΟΡΟΣ

ἦν ἄρα πυρός γ' ἕτερα θερμότερα, καὶ λόγων ἐν πόλει  
τῶν ἀναιδῶν ἀναιδέστεροι· καὶ τὸ πρᾶγμ' ἦν ἄρ' οὐ 385  
φαῦλον ὧδ'. \* \* \* ἀλλ' ἐπιθι καὶ στρόβει,  
μηδὲν ἐλαφρὸν ποιεῖ. νῦν γὰρ ἔχεται μέσος·  
ὥς εἰάν νυνὶ μαλάξης αὐτὸν ἐν τῇ προσβολῇ,  
δειλὸν εὐρήσεις· ἐγὼ γὰρ τοὺς τρόπους ἐπίσταμαι. 390

τό γ' ἐμὸν σῶμ' αὐτοῖσι παρέχω  
τύπτειν, ἀσκὸν δαίρειν. Being already  
stuffed with stolen goods he was of  
good material for the purpose.

372 ἔκ σου.] Meineke approves  
of this for ἔκ σου. There is no em-  
phasis on the pronoun.

375—381. They are to treat him  
(mutatis mutandis) as butchers would  
a pig, to find whether it was dis-  
cased.

382—390. After all fire is out-

done in heat, and demagogues out-  
done in brazen impudence: go at  
him; he will soon play the craven.

386. After φαῦλον ὧδ' words  
equivalent to two cretics are lost to  
answer to καὶ δικαστήρι' ὧ of v. 309.

στρόβει.] A fuller's word acc.  
to the Scholiast. Cf. *Nub.* 702. It  
is used of storms in *Æsch. Choeph.*  
203, οἰοῖσιν ἐν χειμῶσι ναυτίλων δίκην  
στροβοῦμεθ'. Cf. *Agam.* 657, ποι-  
μένος κακοῦ στρόβυ.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' ὅμως οὗτος τοιοῦτος ὢν ἅπαντα τὸν βίον,  
κατ' ἀνὴρ ἔδοξεν εἶναι, ταλλότριον ἀμῶν θέρος.  
νῦν δὲ τοὺς στάχους ἐκείνους, οὓς ἐκείθεν ἤγαγεν,  
ἐν ξύλῳ δήσας ἀφαίνει ἀποδόσθαι βούλεται.

## ΚΛΕΩΝ

οὐ δέδοιχ' ὑμᾶς, ἕως ἂν ζῇ τὸ βουλευτήριον 395  
καὶ τὸ τοῦ δήμου πρόσωπον μακκοᾷ καθήμενον.

## ΧΟΡΟΣ

ὥς δὲ πρὸς πᾶν ἀναιδεύεται κοῦ μεθί-  
στησι τοῦ χρώματος τοῦ παρεστηκότος.  
εἰ σε μὴ μισῶ, γενομένην ἐν Κρατίνου κώδιον, 400  
καὶ διδασκομένην προσᾶδεν Μορσίμου τραγωδίαν.  
ὦ περὶ πάντ' ἐπὶ πᾶσί τε πράγμασι  
δωροδόκοισιν ἐπ' ἀνθεσιν ἴζων,  
εἴθε φαύλως, ὥσπερ εὔρες, ἐκβάλοις τὴν ἔνθεσιν.  
ἄσαιμι γὰρ τότ' ἂν μόνον 405  
πῖνε πῖν' ἐπὶ συμφοραῖς·  
τὸν Ἰουλίου τ' ἂν οἶομαι, γέροντα πυρροπίπην,  
ἡσθέντ' ἠπαιωνίσαι καὶ Βακχέβακχον ἄσαι.

391, 392 τοιοῦτος ὢν... κατ' ἔ-  
δοξεν.] Mitchell compares *Nub.* 623,  
ἀνθ' ὧν λαχὼν Ἐπέρβολος, κάπειτ'—  
ἀφῆρέθη, and Plat. *Gorg.* 457, b.

394 ξύλῳ.] Cf. v. 1049. The  
ξύλον, as a band for the ears of  
corn, might mean a pliant withy  
twig, or something of the kind.

δήσας.] Cf. Thuc. iv. 41. The  
prisoners would get a worn and  
'dry' look. Cf. *Nub.* 186. Cleon  
is charged with wishing to make  
profit out of them.

400 ἐν Κρατίνου.] 'In Cratinus'  
house.' The Scholiast's note (ἐν  
τὴν οἰκίαν Κρατίνου) makes this cor-  
rection for ἐν Κ. certain. Cratinus,  
when in his cups, would not treat  
his furniture well.

401 Μορσίμου.] τραγωδίας ποιη-  
τῆς ψυχρός. Schol. Copying out a

speech of his, entails dread punish-  
ment in our poet's *Inferno*. *Ran.*  
151. Cf. *Pac.* 801.

403 δωροδόκοισιν κ.τ.λ.] As the  
bees sit on and cull from every flower,  
so you let slip no chance of selling  
the state interests, and getting good  
to yourself. Schol.

406 πῖνε πῖν'.] A fragment of Si-  
monides.

407. Who this old man was is  
not known. *πυρροπίπην* seems, cri-  
tically, the right reading, a word  
formed like Homer's *παρθενοπίπης*  
(*Il.* λ. 385), for the Scholiast first  
comments on *παιδοπίπης*, and *πυρρὸς*  
is especially used of the first beard  
of youths. But there is some play  
on *πυρροπίπης*, 'with an eye to wheat,'  
i. e. as L. and S. interpret, 'looking  
to the public dinner in the Pryta-

## ΚΛΕΩΝ

οὐ τοί μ' ἱπερβαλεῖσθ' ἀναιδείᾳ μὰ τὸν Ποσειδῶ,  
ἢ μή ποτ' ἀγοραίου Διὸς σπλάγχνοισι παραγενοίμην. 410.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἔγωγε νῆ τοὺς κονδύλους, οὓς πολλὰ δὴ ἔπι πολλοῖς  
ἤνεσχοίμην ἐκ παιδίου, μαχαιρίδων τε πληγὰς,  
ὑπερβαλεῖσθαί σ' οἶμαι τούτοισιν, ἢ μάτην γ' ἂν  
ἀπομαγδαλίας σιτούμενος τοσοῦτος ἐκτραφείην.

## ΚΛΕΩΝ

ἀπομαγδαλίας ὥσπερ κύων; ὦ παμπόνηρε, πῶς οὖν 415  
κυνὸς βορὰν σιτούμενος μάχεϊ σὺ κυνοκεφάλῳ;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ νῆ Δῖ' ἄλλα γ' ἐστὶ μου κόβαλα παιδὸς ὄντος.  
ἐξηπάτων γὰρ τοὺς μαγείρους ἂν λέγων τοιαυτί·  
σκέψασθε, παῖδες· οὐχ ὀρᾶθ'; ὥρα νέα, χελιδών.  
οἱ δ' ἔβλεπον, καὶ γὰρ ἔν τοσούτῳ τῶν κρεῶν ἐκλεπτον. 420

## ΧΟΡΟΣ

ὦ δεξιώτατον κρέας, σοφῶς γε προῦνοήσω·

neum.' Yet why should such a man rejoice at Cleon's fall? The Scholiast also says 'Cratinus calls this man *πυρροπίτης* (rather *πυροπίτης*), that is, keeper of the corn, as supplying bread to the prytaneum.' Now, if he was also, as the Scholiast says, *παιδεραστής*, the word may have been pronounced dubiously, to suit either meaning, and, supposing the old fellow was buttery-man or 'keeper of the rolls,' he might well rejoice at Cleon's having to disgorge some of what he had tucked in, and was unlawfully exporting. Cf. above, v. 282.

410 *σπλάγχνοισι*.] Sacrifices, from Homer's time (cf. *Il.* a. 464—470) downwards, involved a good deal of eating. Both Cleon and the sausage-seller would be likely attendants. Cf. 420, 902.

415 *ἀπομ. ὥσπερ κύων*.] These finger-wipers were thrown under the

table, and the dogs ate them. Cf. St Mark vii. 28.

416 *κυνοκεφάλῳ*.] Cf. Plat. *Theat.* 161, 166. The 'gorilla' may be about the equivalent.

418 *μαγείρους ἂν λέγων*.] The MSS. give *μαγείρους λέγων*. Dindorf has *μαγείρους ἐπιλέγων*: Meineke accepts *μαγειρῶσκους* λ., a conjecture of Bergk; mentioning also with approval Cobet's *μαγείρους ἂν λέγων*, which seems the best way of mending the metre among those proposed. The *ἂν* of course belongs to *ἐξηπάτων*: and it is frequently thus used with the past indicative (both with aorist and imperfect), of what a person would have done or would be doing. Cf. *Ran.* 948—950, *οὐδὲν παρήκ' ἂν ἀργὸν, ἀλλ' ἔλεγεν ἢ γυνή τέ μοι χή γράυς ἂν*.

421 *ὦ δ. κρέας*.] In place of *κρέα* the common term of address, they



ὥσπερ ἀκαλήφας ἐσθίων πρὸ χειλιδύνων ἔκλεπτες.

#### ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ταῦτα δρῶν ἐλάνθανόν γ'· εἰ δ' οὖν ἴδοι τις αὐτῶν,  
ἀποκρυπτόμενος ἐς τὰ κοχῶνα τοὺς θεοὺς ἀπώμυνν·  
ὥστ' εἶπ' ἀνὴρ τῶν ῥητόρων ἰδὼν με τοῦτο δρῶντα· 425  
οὐκ ἔσθ' ὅπως ὁ παῖς· ὅδ' οὐ τὸν δῆμον ἐπιτροπεύσει.

#### ΧΟΡΟΣ

εὐ γε ξυνέβαλεν αὐτ'· ἀτὰρ δὴλόν γ' ἀφ' οὗ ξυνέγνω·  
ὅτι ἡ' πιώρκεις θ' ἡρπακὼς καὶ κρέας ὁ πρωκτὸς εἶχεν.

#### ΚΛΕΩΝ

ἐγὼ σε παύσω τοῦ θράσους, οἶμαι δὲ μᾶλλον ἄμφω.  
ἔξειμι γάρ σοι λαμπρὸς ἦδη καὶ μέγας καθιεῖς, 430  
ἐμοῦ ταραττων τήν τε γῆν καὶ τήν θάλατταν εἰκῆ;

#### ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ συστείλας γε τοὺς ἀλλάντας εἶτ' ἀφήσω  
κατὰ κύμ' ἐμαυτὸν οὖριον, κλάειν σε μακρὰ κελεύσας.

#### ΔΗΜΟΣΘΕΝΗΣ

κῶγωγ', ἐάν τι παραχαλᾷ, τὴν ἀντλίαν φυλάξω.

#### ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δήμητρα καταπροῖξει τάλαντα πολλὰ 435  
κλέψας Ἀθηναίων.

#### ΧΟΡΟΣ

ἄθρει, καὶ τοῦ ποδὸς παρίει·  
ὥς οὗτος ἦτοι καικίας ἢ συκοφαντίας πνεῖ.

say κρέας, which was suggested as well by his exploit as by the man's burly and fleshy look.

422 ὥσπερ ἀκαλήφας εἰ.] Nettles were only good in the early spring. Nettle-pickers had therefore to be at their work betimes, before the swallow, and to keep a sharp look-out for him; and our sausage-seller was equally wide-awake.

430 λαμπρὸς.] Cf. infr. 760. Also Æsch. Ag. 1180, λαμπρὸς δ' εἴκεν

ἡλίον πρὸς ἀντολάς πνέων ἐσῆξεν. Herod. II. 96, ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν, ἦν μὴ λαμπρὸς ἀνεμὸς ἐπέχῃ.

432. Mitchell well compares Eurip. Med. 524—527, δεῖ μ'... ὥστε ναὸς κεδνὸν οἰκοστρόφον ἀκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλίαν.

437 συκοφαντίας.] 'A sycophant-wind': the word is coined with a termination common to winds. Cf.

## ΚΛΕΩΝ

σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδα δέκα τάλαντα.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δῆτα; βούλει τῶν ταλάντων ἐν λαβὼν σιωπᾶν;

## ΧΟΡΟΣ

ἀνὴρ ἂν ἡδέως λάβοι. τοὺς τερθρίους παρίει.

440

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸ πνεῦμ' ἔλαττον γίγνεται.

## ΚΛΕΩΝ

φεύξει γραφὰς ἑκατονταλάντους τέτταρας.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

σὺ δ' ἀστρατείας γ' εἴκοσιν,  
κλοπῆς δὲ πλεῖν ἢ χιλίας.

## ΚΛΕΩΝ

ἐκ τῶν ἀλιτηρίων σέ φη-  
μι γεγονέναι τῶν τῆς θεοῦ.

445

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸν παππον εἶναι φημί σου  
τῶν δορυφόρων.

## ΚΛΕΩΝ

ποίων; φράσον.

*Acharn.* 877. Some think that in *καικίας* there is a pun on *κακίας*.

438, 439. It must be certainly Cleon who brings the charge, and the other who offers to go shares, for the Chorus would never say of their man that 'he would like to take it.' The Scholiast says that Cleon had taken a bribe from Potidæa; still that would not prevent him from charging it on another. Cf. above, v. 237, his charge about Chalcidicæ, when the cup was plainly that from out of the house, and probably his own. Meineke and Dindorf, however, give v. 438 to the

sausage-seller, v. 439 to Cleon. Meineke reads (with Thiersch) *Ποτειδαίας* for the metre. The second syllable is long here necessarily, but to alter the spelling against the MSS. is hardly necessary.

442. Meineke thinks with great probability that after *γραφὰς* something is lost, e.g. *σὺ δειλίας*. He divides the lines thus: *φεύξει γραφὰς ... | ἐκ. τεττ.* The metre would thus be kept the same throughout the passage.

445 *τῶν ἀλιτηρίων.*] In the affair of Cylon, for which cf. Thuc. i. 126, Herod. v. 71.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τῶν Βυρσίνης τῆς Ἰππίου.

## ΚΛΕΩΝ

κόβαλος εἶ.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

πανούργος εἶ.

450

## ΧΟΡΟΣ

παῖ' ἀνδρικῶς.

## ΚΛΕΩΝ

ἰὸν ἰὸν,

τύπτουσί μ' οἱ ξυνωμόται.

## ΧΟΡΟΣ

παῖ' αὐτὸν ἀνδρικώτατα,

γάστριζε καὶ τοῖς ἐντέροις

καὶ τοῖς κόλοις,

455

χῶπως κολᾷ τὸν ἄνδρα.

ὦ γεννικώτατον κρέας ψυχὴν τ' ἄριστε πάντῳ,

καὶ τῇ πόλει σωτῆρ φανεῖς ἡμῖν τε τοῖς πολίταις,

ὥς εὖ τὸν ἄνδρα ποικίλως τ' ἐπῆλθες ἐν λόγοισιν.

πῶς ἂν σ' ἐπαινέσαιμεν οὕτως ὥσπερ ἡδόμεσθα;

460

## ΚΛΕΩΝ

ταυτὶ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν

τεκταινόμενα τὰ πράγματ', ἀλλ' ἠπιστάμην

γομφούμεν' αὐτὰ πάντα καὶ κολλώμενα.

## ΧΟΡΟΣ

οἴμοι, σὺ δ' οὐδὲν ἐξ ἀμαξουργοῦ λέγεις;

449 Βυρσίνης.] Myrrhine or Myrsine was, acc. to the Scholiast, the mother of Hippias, acc. to others his wife. The change of the word is of course to raise a laugh at Cleon's trade in hides. Cf. above, v. 59. Cleon having charged the sausage-seller with being born of unholy parents, he retorts on Cleon as from an un-democratical set.

456 κολᾷ.] The Scholiast makes this a word formed from κόλα; wrongly, for, as Porson shews in a note on Brunck, it is regular enough from κολάζω, of which the Attic writers only used the *middle* future. Cf. *Vesp.* 244. An alliteration may however be intended with κόλοις in the preceding line.

464—469. There is no particular

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὔκουν ἐν Ἀργεῖ μ' οἶα πράττει λανθάκει.  
 πρόφασιν μὲν Ἀργείους φίλους ἡμῖν ποιεῖ·  
 ἰδίᾳ δ' ἐκεῖ Λακεδαιμονίοις ξυγγήνεται.  
 καὶ ταῦτ' ἐφ' οἷσιν ἐστὶ συμφυσώμενα  
 ἐγὼ δ' ἐπὶ γὰρ τοῖς δεδεμένοις χαλκεύεται.

465

## ΧΟΡΟΣ

εὐ γ' εὐ γε, χάλκευ' ἀντὶ τῶν κολλωμένων.

470

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ξυγκροτοῦσιν ἄνδρες αὐτ' ἐκείθεν αὐ,  
 καὶ ταῦτά μ' οὐτ' ἀργύριον οὔτε χρυσίον  
 διδοὺς ἀναπέλσεις, οὔτε προσπέμπων φίλους,  
 ὥπως ἐγὼ ταῦτ' οὐκ Ἀθηναίοις φράσω.

## ΚΛΕΩΝ

ἐγὼ μὲν οὖν αὐτίκα μάλ' ἐς βουλὴν ἰὼν  
 ὑμῶν ἀπάντων τὰς ξυνωμοσίας ἐρῶ,  
 καὶ τὰς ξυνόδους τὰς νυκτερινὰς ἐν τῇ πόλει,  
 καὶ πάνθ' ἃ Μήδοις καὶ βασιλεῖ ξυνόμνυτε,  
 καὶ τὰκ Βοιωτῶν ταῦτα συντυρούμενα.

475

## ΑΛΛΑΝΤΟΠΩΛΗΣ

πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὦνιος;

480

mention of Cleon intriguing at Argos at this time. His adversary means to charge him with an intent to turn the prisoners from Pylos to his own profit; but how the Argives were concerned in this does not quite appear.

468 ἐφ' οἷσιν.] 'To what ends, purposes,' and below ἐπὶ τοῖς δ. 'it is for the prisoners the forge is working;' a profitable disposal of the prisoners is the end he seeks.

471 ἐκείθεν.] From Sparta.

475 ἐγὼ μὲν οὖν... ὑμῶν τ. ξ. ἐρῶ.] 'Nay, 'tis / that will this very minute go and tell of *your* conspiracies.'

The pronouns are emphatic, and μὲν οὖν denies the assertion just made, replacing it by another.

477 ξυνόδους.] Cf. Thuc. III. 82, οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠφέλειαι αἱ τοιαῦται ξύνοδοι, and VIII. 92, κατ' οἰκίας ξυνόντας. In both places he is speaking of political clubs.

480. This is in ridicule of his metaphor. Yet Demosthenes uses the same. *De Fals. Leg.* 436, ὁ δ' ἐνδον ἐτύρευεν. The whole passage, the Scholiast says, is satirical on the ἀκυρολογίαι of the orators.

## ΚΛΕΩΝ

ἐγὼ σε νῆ τὸν Ἡρακλέα παραστορῶ.

## ΧΟΡΟΣ

ἄγε δὴ σὺ τίνα νοῦν ἢ τίνα ψυχὴν ἔχεις;  
 νυνὶ διδάξεις εἴπερ ἀπεκρύψω ποτὲ  
 ἐς τὰ κοχῶνα, τὸ κρέας, ὡς αὐτὸς λέγεις.  
 θεύσει γὰρ ἄξας ἐς τὸ βουλευτήριον,  
 ὡς οὗτος ἐσπεσὼν ἐκέισε διαβαλεῖ  
 ἡμᾶς ἅπαντας καὶ κράγον κεκράζεται.

485

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' εἰμι· πρῶτον δ', ὡς ἔχω, τὰς κοιλίας  
 καὶ τὰς μαχαίρας ἐνθαδὶ καταθήσομαι.

## ΧΟΡΟΣ

ἔχε νυν, ἄλειψον τὸν τράχηλον τουτῷ,  
 ἵν' ἐξολισθάνειν δύνῃ τὰς διαβολάς.

490

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' εὖ λέγεις καὶ παιδοτριβικῶς ταυταγί.

## ΧΟΡΟΣ

ἔχε νυν, ἐπέγκαψον λαβὰν ταδί.

481 παραστορῶ.] ἐκτενῶ. ἅμα δὲ καὶ ἀπὸ τῶν βυσσῶν. Schol. Cf. 371 for the stretching out of hides. The metaphorical use of ἐκτείνειν by Euripides (*Med.* 585), ἐν γὰρ ἐκτενεῖ σ' ἐπος may be compared.

487 κράγον.] To accent the word thus (with Meineke), and take it for a noun, seems better than to take it for a participle, as L. and S. do, s. v. κράζω.

488 ὡς ἔχω.] 'Just as I am, as I find myself,' or it might be 'just as I have them, i. e. my knives &c.' He means that he will at once put down his tripe &c., just as it is, without stopping to arrange either it or

himself, and will be off.

491 διαβολάς.] The Scholiast says this is by surprise for λαβάς. But in v. 496 διαβάλλειν seems used of some trick of wrestling or fighting; crossing leg with leg, or throwing the arm across the neck, or something of the kind. For 'to bite, to slander, to eat his crests,' would be hardly sense here. And some such meaning for διαβάλλειν and διαβολή seems wanted before you can well explain and trace the transition from the literal to the metaphorical use. See note above on v. 262.

493 ταδί.] σκόροδα. Cf. *Acharn.* 167.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δαί;

## ΧΟΡΟΣ

ἴν' ἄμεινον, ὦ τᾶν, ἐσκοροδισμένος μάχη.  
καὶ σπεῦδε ταχέως.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ταῦτα δρῶ.

## ΧΟΡΟΣ

μέμνησό νυν

495

δάκνειν, διαβάλλειν, τοὺς λόφους κάτεσθίειν,  
χῶπως τὰ κάλλαι' ἀποφαγὼν ἤξεις πάλιν.

ἀλλ' ἴθι χαίρων, καὶ πράξιαις

κατὰ νοῦν τὸν ἐμὸν, καὶ σε φυλάττοι

Ζεὺς ἀγοραῖος· καὶ νικήσας

500

αὖθις ἐκείθεν πάλιν ὡς ἡμᾶς

ἔλθοις στεφάνοις κατάπαστος.

ὕμεῖς δ' ἡμῖν πρόσχετε τὸν νοῦν

τοῖς ἀναπαίστοις,

ὦ παντοίας ἤδη μούσης

505

πειραθέντες καθ' ἑαυτούς.

Εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς

ἠνάγκαζεν λέγοντας ἔπη πρὸς τὸ θέατρον παραβῆναι,

οὐκ ἂν φαύλως ἔτυχεν τούτου· νῦν δ' ἄξιός ἐσθ' ὁ ποιητής,

ὅτι τοὺς αὐτοὺς ἡμῖν μισεῖ, τολμᾷ τε λέγειν τὰ δίκαια, 510

καὶ γενναίως πρὸς τὸν Τυφῶ χωρεῖ καὶ τὴν ἐριώλην.

496 διαβ.] See note on v. 491.

498. The parts of this parabasis are as follows: κομμάτιον, 498—506. ἀνάπαιστοι, 507—546. μακρόν, 547—550. στροφή, 551—564. ἐπίβρημα, 565—580. ἀντιστροφή, 581—594. ἀντεπίβρημα, 595—610.

505 ὦ παντοίας.] They are appealed to as a scholarly and intelligent audience. Meineke ejects these two lines saying only 'delendum esse intellexit Hermannus.' On what

grounds I do not know.

508 παραβῆναι.] Cf. Smith, *Dict. Ant.* on Parabasis.

511 Τυφῶ καὶ τὴν ἐριώλην.] These may mean turbulent demagogues generally, but seem specially pointed at Cleon. For ἐριώλη we have no certain derivation. Hesychius explains ἐριώλαι by ἀνέμων συστροφαι. In *Vesp.* 1148 it is comically connected with ἐριον wool.

ἀ δὲ θαυμάζειν ὑμῶν φησιν πολλοὺς αὐτῷ προσιόντας,  
καὶ βασανίζειν, ὥς οὐχὶ πάλαί χορὸν αἰτοίῃ καθ' ἑαυτὸν,  
ἡμᾶς ὑμῖν ἐκέλευε φράσαι περὶ τούτου. φησὶ γὰρ ἀνὴρ  
οὐχ' ὑπ' ἀνοίας τοῦτο πεπονθὼς διατρίβειν, ἀλλὰ νομίζων  
κωμωδοδιδασκαλίαν εἶναι χαλεπώτατον ἔργον ἀπάντων· 516  
πολλῶν γὰρ δὴ πειρασάντων αὐτὴν ὀλβίοις χαρίσασθαι  
ὑμᾶς τε πάλαί διαγυγνώσκων ἐπετελοῦς τὴν φύσιν ὄντας,  
καὶ τοὺς προτέρους τῶν ποιητῶν ἅμα τῷ γήρᾳ προδιδόντας·  
τοῦτο μὲν εἰδὼς ἄπαθε Μάγνης ἅμα ταῖς πολυαῖς κατιού-  
σαις,

520

ὃς πλείστα χορῶν τῶν ἀντιπάλων νίκης ἔστησε τροπαίᾳ·  
πάσας δ' ὑμῖν φωνὰς ἰεῖς καὶ ψάλλων καὶ πτερυγίζων  
καὶ λυδίζων καὶ ψηνίζων καὶ βαπτόμενος βατραχεῖοις  
οὐκ ἐξήρκεσεν, ἀλλὰ τελευτῶν ἐπὶ γήρῳ, οὐ γὰρ ἐφ' ἡβης,  
ἐξεβλήθη πρεσβύτης ὦν, ὅτι τοῦ σκώπτειν ἀπελείφθη· 525  
εἶτα Κρατίνου μεμνημένος, ὃς πολλὰ ρέυσας ποτ' ἐπαίνῳ  
διὰ τῶν ἀφελῶν πεδίῳ ἔρρει, καὶ τῆς στάσεως παρασύρων

512 ἀ δὲ θ....περὶ τούτου.] The singular pronoun answering to the neut. pl. 'But as for your wonder and questioning how he did not long ago ask a chorus for himself—on this head he bade us inform you.' The fact of Aristophanes being thus questioned shews that he must have been known to be the writer of comedies before the exhibition of the Knights, though he did not exhibit in his own name.

514 φησὶ γὰρ ἀνὴρ.] The γὰρ is exactly as in vv. 40 and 63 of this play.

515 τοῦτο πεπονθὼς διατρίβειν.] Equivalent to τοῦτο παθεῖν καὶ διατρίβειν.

517. Comedy is personified as a maiden wooed by many, won by few.

520 τοῦτο μὲν.] The answering word is εἶτα in v. 526; generally, in prose, it is τοῦτο δέ. πολυαῖς κατιούσαις. Homer's epithet πολιορκόταφος, and Theocr. *Id.* xiv. 68, ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι, are quoted to shew the force of κατ-

ιούσαις.

522 ψάλλων κ.τ.λ.] These participles describe plays of Magnes. The names were these. *Βαρβιτιδες* or *Βαρβιτισται*, *Ὀρνιθες*, *Λυδοί*, *Ψῆρες*, *Βατράχοι*: and probably denote the chorus in each. A chorus of *ψῆρες* (*fig-insects*) reminds us of the Wasps in Aristophanes.

526 πολλὰ ρέυσας ποτ' ἐπαίνῳ.] 'Flowing with broad stream of praise.' *εὐδοκίμησας πολλὰκις*, Schol. but there is also reference to the strong flow of his language ('audax Cratinus,' Pers. *Sat.* i. 123), and, according to the Scholiast, to a particular passage in which this poet boasts of his resistless flood of words, 'a whole Ilissus streaming through his throat.'

527 τῆς στάσεως παρασύρων.] The details of this flood remind us of Hor. *Od.* iii. 29. 32—41; of Lucret. i. 282—290; but especially, in their Homeric force, recal the comparison of Diomed to a torrent, 'For o'er the plain he rushed, as in full

ἐφόρει τὰς δρυὺς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προ-  
 θελύμνους.

ἄσαι δ' οὐκ ἦν ἐν ξυμποσίῳ πλήν, Δωροῖ συκοπέδιλε,  
 καί, τέκτονες εὐπαλάμων ὕμνων οὔτως ἠνθήσεν ἐκεῖνος. 530  
 νυνὶ δ' ὑμεῖς αὐτὸν ὀρώντες παραληροῦντ' οὐκ ἐλεεῖτε,  
 ἐκπιπτουσῶν τῶν ἡλέκτρων, καὶ τοῦ τόνου οὐκ ἔτ' ἐνότος  
 τῶν θ' ἁρμονιῶν διαχασκουσῶν· ἀλλὰ γέρων ὦν περιέρρει,  
 ὥσπερ Κοννᾶς, στέφανον μὲν ἔχων αὖτον, δίψῃ δ' ἀπολωλὰς,  
 ὃν χρῆν διὰ τὰς προτέρας νίκας πίνειν ἐν τῷ πρυτανεῖῳ, 535

flood, A storm-swol'n torrent, that  
 with hurrying stream Breaks dyke and  
 dam. Nor dam compact may stay,  
 Nor stony fence of orchard rich in  
 fruit Stem his fierce tide; so sudden  
 doth he come, Pressed onward by  
 the weight of heav'n-sent rain, Wide  
 wasting the fair works of vigorous  
 hands.' Hom. *Iliad*. v. 87—92.

528 **προθελύμνους**.] Of this Ho-  
 meric word the true Homeric sense  
 seems to be 'layer upon layer, one  
 after another, one close pressed on  
 the other:' cf. the second rendering  
 and explanation in L. & S. For this  
 sense, and this only, suits *Il.* v. 130:  
 and *Il.* i. 541. κ. 15. may be equally  
 suited with this meaning, though in  
 the first of these passages one might  
 be tempted to render it 'uprooted.'  
 Yet it seems certain that 'uprooted'  
 was a sense given to it afterwards,  
 and the Scholiast here explains it by  
**προρρίζους**. The earlier Homeric  
 sense might do here, but would not  
 in *Pac.* 1210.

529, 530 **Δωροῖ...ὕμνων**. Songs  
 from Cratinus' plays. **συκοπέδιλος**  
 refers to **συκοφαντία**, and **Δωροῖ** to  
**δῶρα**, 'bribes.' Cf. *infra* 996. For  
**τέκτονες** thus used of Pind. *Pyth.* 3.  
 200: and in the opening of *Οἶζυρ*. 6,  
 he carries the metaphor more into  
 detail: **χρυσέας ὑποστᾶσαντες εὐτει-  
 χεῖ προθύρῳ θαλάμου κίονας ὡς οὔτε  
 θαπτὸν μέγαρον πᾶζομεν**. Cf. Mil-  
 ton's 'build the lofty rhyme.'

532 **τῶν ἡλέκτρων, κ.τ.λ.**] The  
 scholiast unhesitatingly takes all  
 terms to be from the work-

manship of beds, 'pegs of electrum,'  
 'the ropes of a bed,' or their ten-  
 sion; 'joints;' recognizing however  
 the metaphorical application of the  
 two last to music. Others have  
 thought the words might be all ap-  
 plied to the lyre, 'lyre pegs;' 'ten-  
 sion of the strings' (and consequent  
*tone*); 'harmonies.' The 'harmonies'  
 might be said to gape, when  
 the instrument was out of tune, and  
 the intervals all put wrong. The  
 metaphor from a musical instrument  
 perhaps seems to us more natural,  
 as he is speaking of a poet; but  
 metaphors from cabinet-making &c.  
 are not uncommon in Greek, and  
 probably the Scholiast is right.

534 Connas was a tipsy flute-  
 player. Schol.

535, 536 **ὃν χρῆν...μὴ ληθεῖν**.]  
 'Who ought not to (have to) play the  
 fool.' In expressions like this, which  
 at first sight appear elliptical, the ob-  
 ligation &c. expressed by **χρῆν** or a  
 similar word, is rather on some other  
 than on the subject of the infinitive.  
 Compare Soph. *Æd. Col.* 1201, **λι-  
 παρεῖν γὰρ οὐ καλὸν δίκαια προσχρή-  
 ζουσιν**, where the meaning is that it  
 would be **οὐ καλὸν** for Œdipus, if  
 persons (viz. Theseus) preferring a  
 just request were (by his refusal) to  
 be asking over and over again. This  
 is made plain by what follows: **οὐδ'  
 αὐτὸν μὲν** (Œdipus, mark, not The-  
 seus, who was the subject of **λιπα-  
 रेῖν**) **εὐ πᾶσχειν κ.τ.λ.** The passage  
 in *Æd. Tyr.* 817, **ὃ μὴ ξένων ἐξέστι  
 μηδ' ἀστῶν τινὰ δόμους δέχεσθαι**, is to.



καὶ μὴ ληρεῖν, ἀλλὰ θεᾶσθαι λιπαρὸν παρὰ τῷ Διονύσῳ.  
οἷας δὲ Κράτης ὀργὰς ὑμῶν ἠνέσχετο καὶ στυφελιγμούς·  
ὃς ἀπὸ σμικρῆς δαπάνης ὑμᾶς ἀριστίζων ἀπέπεμπεν,  
ἀπὸ κραμβοτάτου στόματος μάττων ἀστείοτάτας ἐπινοίας·  
χοῦτος μέντοι μόνος ἀντήρκει, τοτὲ μὲν πίπτων, τοτὲ  
δ' οὐχί.

540

ταῦτ' ὀρρωδῶν διέτριβεν αἰεὶ, καὶ πρὸς τοῦτοισιν ἔφασκεν  
ἐρέτην χρῆναι πρῶτα γενέσθαι, πρὶν πηδαλίοις ἐπιχειρεῖν,  
κατ' ἐντεῦθεν πρῶρα τεύσαι καὶ τοὺς ἀνέμους διαθρῆσαι,  
κατὰ κυβερνᾶν αὐτὸν ἑαυτῷ. τούτων οὖν οὕνεκα πάντων,  
ὅτι σωφρονικῶς κοῦκ ἀνοήτως ἐσπηδήσας ἐφλυάρει, 545  
αἶρεσθ' αὐτῷ πολὺ τὸ ῥόθιον, παραπέμψατ' ἐφ' ἔνδεκα  
κώπαις

θόρυβον χρηστὸν ληναίτην,  
ἵν' ὁ ποιητὴς ἀπὴν χαίρων,  
κατὰ νοῦν πράξας,

be similarly explained: though the dative φ is grammatically governed by *ἐξεστὶ*, it is, virtually, to the *ἐξέοι* and *δοτοί* that the permission is denied.

537 *στυφελιγμούς.*] The verb *στυφελίζω* is Homeric. Aristophanes is rather led by his subject and metre into Epic words in this part of the parabasis.

538 *ἀπὸ σμικρᾶς δαπάνης.*] 'From small expense,' but does it mean 'to himself' (Crates), or 'to the Athenians'? Schutz takes the latter; but the former is the natural sense of the Greek, and squares better with *χοῦτος μέντοι*, 'and yet indeed he alone lasted,' though not so great in power as his predecessors. The Scholiast too says of him *σμικρὰ ἐποίει*, and *ὀλιγόστιχα ποιήματα γράψας*. He seems to have cleverly made the most out of but little.

539 *κραμβοτάτου.*] A parallel word is *κάπυρον*, Theocr. *Idyll.* VII. 37. *Μοισᾶν καπυρὸν στόμα.*

545 *ὅτι σωφρονικῶς*, κ. τ. λ.] *προσηλθεν*, or some such word, (as Casaubon rightly notes) is to be sup-

plied to *σωφρονικῶς*: a word of simple in-coming, in fact, supplied from the boisterously foolish in-coming expressed by *ἐσπ. ἐφλυάρει*.

546 *αἶρεσθ'*, κ. τ. λ.] *ῥόθιον*, which is properly 'the plashing of oars, &c.' is here applied to the clapping of hands, &c. of the audience. The nautical metaphor is kept up by the π. *ἐφ' ἔνδεκα κώπαις*, 'convey him on eleven oars,' i. e. in a galley with eleven oars on either side. *ἐφ. ἔνδεκα κ.* is used naturally enough of such a galley, for the eleven oars of one side plashing simultaneously in the water is the striking sight to the eye. Then *θόρυβον* is an apposition to *ῥόθιον*, *παραπ.*, *ἐφ. ἐ. κ.* being parenthetical. Thus it will be 'Raise for him a plashing (or clapping)—convey him to the stroke of eleven oars—ay, (raise) even a good Lenæan applause.' The Scholiast (in a note not very clear) speaks of *ἐφ' ἐ. κ.* as a *κέλευσμα ναυτικόν*: but it must surely have come to be so by some well-known use of such vessels as an escort of honour on occasions of cheering.

φαιδρὸς λάμπουντι μετώπῳ.

550

ἵππῃ ἄναξ Πόσειδον, ὧ

χαλκοκρότων ἵππων κτύπος

καὶ χρεμετισμὸς ἀνδάνει,

καὶ κυανέμβολοι θοαὶ

μισθοφόροι τριήρεις,

555

μειρακίων θ' ἄμιλλα λαμ-

πρυννομένων ἐν ἄρμασιν

καὶ βαρυδαιμονούντων,

δεῦρ' ἔλθ' ἐς χορὸν, ὧ χρυσοτρίαιν', ὧ

δελφίνων μεδέων, Σουνιάρατε,

560

ὦ Γεραίστιε παῖ Κρόνου,

Φορμίωνί τε φίλτατ', ἐκ

τῶν ἄλλων τε θεῶν Ἀθη-

ναίοις πρὸς τὸ παρεστός.

εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, ὅτι

565

ἄνδρες ἦσαν τῇσδε τῆς γῆς ἄξιοι καὶ τοῦ πέπλου,

οἵτινες πεζαῖς μάχαισιν ἐν τε ναυφράκτῳ στρατῷ

πανταχοῦ νικῶντες αἰεὶ τήνδ' ἐκόσμησαν πόλιν

οὐ γὰρ οὐδεὶς πώποτ' αὐτῶν τοὺς ἐναντίους ἰδὼν

ἠρίθμησεν, ἀλλ' ὁ θυμὸς εὐθὺς ἦν ἀμυνίας

570

εἰ δέ που πέσοιεν ἐς τὸν ὠμὸν ἐν μάχῃ τινὶ,

τοῦτ' ἀπεψήσαντ' ἂν, εἴτ' ἠρνοῦντο μὴ πεπτωκέναι,

ἀλλὰ διεπάλαιον αὖθις. καὶ στρατηγὸς οὐδ' ἂν εἰς

τῶν πρὸ τοῦ σίτησιν ἤτησ' ἐρόμενος Κλεαίνετον

550 μετώπῳ.] Aristophanes was bald, which makes the expression the more graphic. Cf. *Pac.* 774, ἀνδρὸς τὸ μέτωπον ἔχοντος.

555 μισθοφόροι.] i. e. carrying sailors and marines who received pay.

558 βαρυδαιμονούντων.] 'Coming to grief, ruining their fortunes'; an absurd surprise after λαμπρ. Of such 'fast young men' we have an instance in the Clouds.

562 Φορμίωνι.] Cf. Thuc. I. 117. II. 84. 92, for Phormion's naval successes.

567 ναυφράκτῳ στρατῷ.] 'The embattled line of ships.' Cf. *Æsch. Pers.* 950, Ἰδὼν ναύφρακτος Ἀρηί, of the Athenian fleet at Salamis. See also *Acharn.* 96.

570 ἀμυνίας.] ἔτοιμος πρὸς τὸ ἀμύναι, Schol.; but the word looks like a proper name, and may contain some allusion to a person. Meinelke writes it with a capital.

574 Κλεαίνετον.] Father of Cleon, Thuc. III. 36: author of a law limiting the public meals in the Prytaneum. Schol.

νῦν δ' εἰ μὴ προεδρίαν φέρωσι καὶ τὰ σιτία,  
 οὐ μαχεῖσθαι φασιν. ἡμεῖς δ' ἀξιούμεν τῇ πόλει  
 προῖκα γενναίως ἀμύνειν καὶ θεοῖς ἐγχαυρίοις.  
 καὶ πρὸς οὐκ αἰτούμεν οὐδὲν, πλὴν τοσούτονι μόνον  
 ἣν ποτ' εἰρήνη γένηται καὶ πόνων παυσώμεθα,  
 μὴ φθονεῖθ' ἡμῖν κομῶσι μηδ' ἀπεστλεγγισμένοις. 580.  
 ὦ πολιοῦχε Παλλὰς, ὦ  
 τῆς ἱερωτάτης ἀπα-  
 σῶν πολέμφ τε καὶ ποιη-  
 ταῖς δυνάμει θ' ὑπερφερού-  
 σης μεδέουσα χώρας, 585  
 δεῦρ' ἀφικοῦ λαβοῦσα τὴν  
 ἐν στρατιαῖς τε καὶ μάχαις  
 ἡμετέραν ξυνεργὸν  
 Νίκην, ἣ χορικῶν ἐστὶν ἑταῖρα,  
 τοῖς τ' ἐχθροῖσι μεθ' ἡμῶν στασιάζει. 590  
 νῦν οὖν δεῦρο φάνηθι· δεῖ  
 γὰρ τοῖς ἀνδράσι τοῖσδε πά-  
 ση τέχνη πορίσαι σε νί-  
 κην εἴπερ ποτὲ καὶ νῦν.  
 ἂ ξύνισμεν τοῖσις ἵπποις, βουλόμεσθ' ἐπαινέσαι. 595  
 ἄξιοι δ' εἶσ' εὐλογεῖσθαι πολλὰ γὰρ δὴ πράγματα  
 ξυνδιήνεγκαν μεθ' ἡμῶν, ἐσβολὰς τε καὶ μάχας.  
 ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,  
 ὥς ὅτ' ἐς τὰς ἵππαγωγούς εἰσεπήδων ἀνδρικῶς,

575 προεδρίαν.] Cf. v. 702.

580 ἀπεστλεγγισμένοις.] For the use of these 'bath-scrapers' cf. *Juv. Sat.* III. 261, *Domus...sonat unctis strigilibus*. It rather looks as if some objection had been made to the Knights as over foppish.

583 ποιηταῖς.] This comes in curiously between πολέμφ and δυνάμει: perhaps the alliteration led to this order, 'in battles and in bards.'

589 χορικῶν.] This includes actors, members of the chorus, choregus, &c.

590 στασιάζει.] 'Is of our faction, party, or side.' ἑταῖρα is here

rather of a member of the same ἑταιρία or club, than in its more usual sense: hence it means 'hand and glove with,' and suggests στασιάζει a political word.

592 τοῖσδε.] To our chorus, and our poet.

595. For the expedition humorously described here cf. *Thuc.* IV. 42—44. The praise due to the horsemen is comically given to the horses.

599 ἵππαγωγούς.] These cavalry-transporters were much used during the Peloponnesian war. Cf. *Thuc.* II. 56, ἦγε δ' ἐπὶ τῶν νεῶν ἱππέας τριακοσίους ἐν ναυσὶν ἱππαγωγοῖς πρῶ-

πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμμνα 600  
 εἶτα τὰς κώπας λαβόντες ὥσπερ ἡμεῖς· οἱ βροτοὶ  
 ἐμβαλόντες ἀνεβρύαξαν, ἵππαπαῖ, τίς ἐμβαλεῖ;  
 ληπτέον μᾶλλον. τί δρῶμεν; οὐκ ἐλᾶς, ὦ σαμφόρα;  
 ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι  
 ταῖς ὀπλαῖς ὤρυττον εὐνὰς καὶ μετῆσαν στρώματα· 605  
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ πόλας Μηδικῆς,  
 εἴ τις ἐξέρποι θύραζε, κακὸν βυθοῦ θηρώμενοι·  
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·  
 δεινὰ γ', ὦ Πόσειδον, εἰ μὴδ' ἐν βυθῷ δυνήσομαι,  
 μήτε γῇ μήτ' ἐν θαλάττῃ διαφυγεῖν τοὺς ἱππέας. 610

## ΧΟΡΟΣ

ὦ φίλτατ' ἀνδρῶν καὶ νεανικώτατε,  
 ὅσῃν ἀπὼν παρέσχεσθε ἡμῖν φροντίδα·  
 καὶ νῦν ἐπειδὴ σὼς ἐλήλυθας πάλιν,  
 ἄγγειλον ἡμῖν πῶς τὸ πρᾶγμ' ἤγωνίσσω.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δ' ἄλλο γ' εἰ μὴ νικόβουλος ἐγενόμην;

615

τον τότε ἐκ τῶν παλαιῶν νεῶν ποιη-  
 θεῖσαις.

ἀνδρικῶς.] 'Right manfully;' but  
 there is a comic force in the word  
 as applied to horses, as if we were  
 to say 'just like any Christians.'

600 κρόμμνα.] Cf. *Ach.* 1099,  
 where onions are among Lamachus'  
 provision for service.

602 ἵππαπαῖ.] Substituted for  
 the ordinary boatman's cry *ῥῥῥῥῥῥῥ*.  
 Cf. *Ran.* 1073. This points to what  
 we also infer from other reasons, a  
 sharp thin pronunciation of *v* in  
 Greek, not very different from that  
 of *y*, the Latin *i*, (= Eng. *ee* or *i* in  
*thin*) and perhaps like the German  
*ti*, or the French *u* in some words.

603 σαμφόρα.] Cf. *Nub.* 23,  
 1298.

606 πόλας Μηδικῆς.] For this  
 see Verg. *Georg.* I. 215. *τρίφυλλος*.  
 Schol. Hesych. They ate 'crabs  
 for clover:' *O dura equorum ilia!*

607. They ate them, if any crept  
 out of his hole, ay, and even hunting  
 them out of the deep water.

608—610. Theorus is mentioned  
 in *Acharn.* 134; and in *Nub.* 400;  
*Vesp.* 45, as perjured and a flatterer.  
 The 'crab' represents the Corinth-  
 ians, and Reiske hazards a guess that  
 the Corinthians were nicknamed  
 crabs, from running away, which  
 Dindorf calls '*Mira animadversio*':  
 but, unless there is some allusion of  
 this kind, the passage rather wants  
 point. Some think there is allusion  
 to an Athenian profligate named  
 Carcinus. The general sense seems,  
 'Theorus flatteringly said that a  
 Corinthian crab said, 'Tis a shame  
 if—run away as I will—I can't,  
 either on land or in sea, escape the  
 knights.'

615 νικόβουλος.] 'Conqueror in  
 the council.' The compounds of  
*βούλη* usually denote some quality.

## ΧΟΡΟΣ

νῦν ἄρ' ἄξιόν γε πᾶσιν ἐστὶν ἐπολολύξαι.  
 ὦ καλὰ λέγων, πολὺ δ' ἀμείνον' ἔτι τῶν λόγων,  
 ἐργασάμεν', εἴθ' ἐπέλ-  
 θοις ἅπαντά μοι, σαφῶς  
 ὥς ἐγὼ μοι δοκῶ  
 κἂν μακρὰν ὁδὸν διελθεῖν  
 ὥστ' ἀκούσαι. πρὸς τὰδ', ὦ βέλ-  
 τιστε, θαρρήσας λέγ', ὥς ἅ-  
 παντες ἡδόμεσθ' αἶ σοι.

620

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἀκούσαι γ' ἄξιον τῶν πραγμάτων.  
 εὐθὺς γὰρ αὐτοῦ κατόπιν ἐνθένδ' ἰέμην  
 ὁ δ' ἄρ' ἔνδον ἐλασίβροντ' ἀναρρηγνύς ἔπη  
 τερατευόμενος ἤρειδε κατὰ τῶν ἱππέων,  
 κρημνοὺς ἐρείπων καὶ ξυνωμότας λέγων  
 πιθανώταθ' ἢ βουλή δ' ἅπασ' ἀκροωμένη  
 ἐγένεθ' ὑπ' αὐτοῦ ψευδατραφάξυος πλέα,  
 κἄβλεψε νῆπυ, καὶ τὰ μέτωπ' ἀνέσπασεν.  
 κῶφον γ' ὅτε δὴ ἴγων ἐνδεχομένην τοὺς λόγους  
 καὶ τοῖς φενακισμοῖσιν ἐξαπατωμένην,  
 ἄγε δὴ Σκίταλοι καὶ Φένακες, ἦν δ' ἐγὼ,

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630

'in counsel:' e.g. ταχύβουλος, ἀνδρό-  
 βουλος. It may have that meaning  
 also here, though the leading one be  
 'victorious in or over the senate,'  
 to which they both ran. Cf. above,  
 v. 485.

621 κἂν μακρὰν δ. 8.] A prover-  
 bial phrase, to shew great eagerness  
 for a thing: 'I'd go many a long  
 mile.'

624. This speech seems meant  
 as a caricature on the *ρήσεις* of ἀγγε-  
 λαι in tragedy.

626 ὁ δ' ἄρ'.] 'And he, I found,  
 within was, &c.' ἐλασίβροντα, a word  
 used in a fragment of Pindar, cf.  
 Pind. *Olymp.* IV. 1, ἐλατήρ ὑπέρτατε  
 βροντᾶς.

628 κρημνοὺς ἐρείπων.] So Brück  
 reads, and Meineke after him, for  
 vulg. ἐρείπων. ἐρείπων, following  
 close on ἤρειδε in the line before,  
 seems tautological certainly, and the  
 change is very slight. For ἐρείδων,  
 as used here, cf. *Ran.* 914, ἤρειδεν  
 δρμαθοὺς μελῶν.

630 ψευδατραφάξυος.] ἀτραφάξιος  
 εἶδος λαχάνου δ ταχέως εἰς μέγεθος  
 αὔξεται, Schol. Hence it is put for  
 Cleon's lies, which grew like any  
 mushrooms, or as fast as Falstaff's  
 men in buckram.

634. The sausage-seller has a pe-  
 culiar set of gods. Βερέσχεθαι and  
 Σκίταλοι are of unknown origin: de-  
 rivatives from κύβαλοι and φένακες

Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων,  
 ὠγορά τ', ἐν ἧ παῖς ὦν ἐπαιδεύθην ἐγὼ,  
 νῦν μοι θράσος καὶ γλῶτταν εὔπορον δότε  
 φωνήν τ' ἀναιδῆ. ταῦτα φροντίζοντί μοι  
 ἐκ δεξιᾶς ἀπέπαρδε καταπύγων ἀνὴρ.  
 κἀγὼ προσέκυσα· κᾶτα τῷ πρωκτῷ θενῶν  
 τὴν κιγκλίδ' ἐξήραξα, κἀναχανῶν μέγα  
 ἀνέκραγον ὦ βουλή, λόγους ἀγαθοὺς φέρων.  
 εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι  
 ἐξ οὗ γὰρ ἡμῖν ὁ πόλεμος κατερράγη,  
 οὐπώποτ' ἀφύας εἶδον ἀξιωτέρας.  
 οἱ δ' εὐθέως τὰ πρόσωπα διεγαλήνισαν  
 εἰτ' ἐστεφάνουν· μ' εὐαγγέλια· κἀγὼ ἔφρασα,  
 αὐτοῖς ἀπόρρητον ποιησάμενος ταχὺ,  
 ἵνα τὰς ἀφύας ὠνοῖντο πολλὰς τούβολοῦ  
 τῶν δημιουργῶν ξυλλαβεῖν τὰ τρυβλία.  
 οἱ δ' ἀνεκρότησαν καὶ πρὸς ἔμ' ἐκεχῆνεσαν.  
 ὁ δ' ὑπονοήσας, ὁ Παφλαγὼν, εἰδὼς θ' ἄμα  
 οἷς ἦδεθ' ἡ βουλή μάλιστα ῥήμασιν,  
 γνῶμην ἔλεξεν ἄνδρες, ἦδη μοι δοκεῖ  
 ἐπὶ συμφοραῖς ἀγαθαῖσιν εἰσηγγεμένους  
 εὐαγγέλια θύειν ἑκατὸν βούς τῇ θεῇ.  
 ἐπένευσεν εἰς ἐκεῖνον ἡ βουλή πάλιν.  
 κἀγὼ γ' ἔτε δὴ ἔγνων τοῖς βολίτοις ἡττημένους,

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655

we have seen: Μόθων seems here invoked as the supreme god of impudence: cf. v. 697, and L. and S. on the word.

641 τὴν κ. ἐξήραξα.] He backed against the partition, and knocked the door of it out of its fastenings, and so burst it open.

645 ἀξιωτέρας.] 'More worth their price,' i.e. as he says afterwards, 'many for the obol.' When you get your money's worth, a king is ἀξιος, cheap. Yet the word ἀξιος is also used of what is worth, and therefore fetches, a high price, and so is precious, or dear.

647 ἐστεφάνουν μ'.] 'Were for

crowning me.'

647—650 κἀγὼ ἔφρασα...τ. δ. ξυλλαβεῖν.] 'And I told them (making it at once a secret with them)—in order to buy &c.—to get together all the dishes from the crockery-makers,' δημ. τῶν σκευοποιῶν, τῶν κεραμῶν, Schol. αὐτοῖς is connected with ποιησάμενος, not with ἔφρασα: 'making it a secret for them,' that is, 'between them and me.'

656 εὐαγγέλια θύειν.] Cf. ἐστεφάνουν εὐαγγέλια in v. 647.

658 βολίτοις.] ταῖς τῶν βοῶν ἐπαγγελίαις, Schol., but there is a contempt in the expression, 'his dirty oxen-dodge,' and probably a surprise

- διακοσίαισι βουσὶν ὑπερηκόντισα·  
 τῇ δ' Ἀγροτέρα κατὰ χιλίων παρήνεσα 660  
 εὐχὴν ποιήσασθαι χιμάρων εἰσαύριον,  
 αἱ τριχίδες εἰ γενοίανθ' ἑκατὸν τοῦβολοῦ,  
 ἑκαπαδόκησεν εἰς ἔμ' ἡ βουλή πάλιν.  
 ὁ δὲ ταῦτ' ἀκούσας ἐκπλαγεὶς ἐφληνάφα.  
 κἄθ' εἰλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται. 665  
 οἱ δ' ἐθορύβουν περὶ τῶν ἀφύων ἐστηκότες·  
 ὁ δ' ἡντιβόλει γ' αὐτοὺς ὀλίγον μείναι χρόνον,  
 ὡς ἄθ' ὁ κῆρυξ οὐκ Λακεδαίμονος λέγει  
 πύθησθ'· ἀφίεται γὰρ περὶ σπονδῶν λέγων,  
 οἱ δ' ἐξ ἑνὸς στόματος ἅπαντες ἀνέκραγον 670  
 νυνὶ περὶ σπονδῶν; ἐπειδὴ γ', ὦ μέλε,  
 ἦσθοντο τὰς ἀφύας παρ' ἡμῖν ἀξίας;  
 οὐ δεόμεθα σπονδῶν· ὁ πόλεμος ἐρπύτω,  
 ἐκεκράγεσάν τε τοὺς πρυτάνεις ἀφιέναι·  
 εἴθ' ὑπερεπήδων τοὺς δρυφάκτους πανταχῇ. 675  
 ἐγὼ δὲ τὰ κορίανν' ἐπριάμην ὑποδραμῶν  
 ἅπαντα τὰ τε γήτει' ὅσ' ἦν ἐν τᾶγορᾷ  
 ἔπειτα ταῖς ἀφύαις ἐδίδουν ἡδύσματα  
 ἀποροῦσιν αὐτοῖς προῖκα, κἀχαριζόμεν.  
 οἱ δ' ὑπερεπήνουν ὑπερεπύππαζόν τέ με 680

for βέλουσιν, if we look to ὑπερηκόν-  
 τισα in the next line.

660 κατὰ χιλίων χιμάρων.] 'Over  
 a thousand kids.' Cf. Thuc. v. 47,  
 ὀμνύντων κατὰ ἱερῶν τελείων. The  
 οὐλοχόται &c. were sprinkled over  
 the victim's head, and the vow or  
 prayer uttered at the same time.  
 Hence the use of κατὰ. Cf. v. 1091.  
 There is thought to be an allusion  
 to the annual sacrifice to Artemis  
 for the foes slain at Marathon. They  
 vowed to sacrifice as many goats as  
 they should kill enemies: then not  
 having enough goats to perform  
 this, they instituted an annual sacri-  
 fice of 500: whereby Artemis must  
 have been a guiner, for the sacrifice  
 was kept up to Xenophon's time.  
 Cf. Xen. *Anab.* III. 2. 12.

664 ἐφληνάφα.] ἐφλνάρει, Schol.  
 For the whole family of words  
 branching off from φλέω, see L. and  
 S. under φλέω.

668, 669 ἴν'...πύθησθ'.] 'That  
 (says he) ye may hear;' quoting  
 Cleon's actual words.

671 ἐπειδὴ γ', ὦ μέλε.] 'Yes, my  
 good sir, now that they find &c.'  
 no doubt they want peace now, and  
 don't they wish they may get it? The  
 force of ὦ μέλε seems to vary with  
 the context, but generally to imply  
 some irony and pity.

676. This line, as it stands in  
 Dindorf, is rather awkward. Mei-  
 neke, with Fritzsche, reads ἐγὼ δ'  
 ἔπρ. τὰ κορίανν' ὑπεκδραμῶν. The  
 Ravenna MS. has ὑπεκδ.

680 ὑπερεπύππαζόν.] 'Cried bra-

ἅπαντες οὕτως ὥστε τὴν βουλὴν ὅλην  
ὀβλοῦ κοριάννοις ἀναλαβὼν ἐλήλυθα.

## ΧΟΡΟΣ

πάντα τοι πέπραγας οἶα χρὴ τὸν εὐτυχοῦντα·  
εὔρε δ' ὁ πανοῦργος ἕτερον πολὺ πανουργίαις  
μείζοσι κεκασμένον,  
καὶ δόλοισι ποικίλοις,  
ρήμασιν θ' αἰμύλοις.  
ἀλλ' ὅπως ἀγωνιεῖ φρίν-  
τιζε τὰπίλοιπ' ἄριστα·  
συμμάχους δ' ἡμᾶς ἔχων εὖ-  
νους ἐπίστασαι πάλαι.

685

690

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ὁ Παφλαγῶν οὕτοσὶ προσέρχεται,  
αἰθῶν κολόκυμα καὶ ταραττων καὶ κυκῶν,  
ὥς δὴ καταπιόμενός με. μορμῶ τοῦ θράσους.

vo! bravissimo! *τύππαξ* appears to have been an expression of wonderment and praise. Others however connect it with *ποππύζειν* (cf. *Plut.* 732), and interpret it of fondling and caressing, as a groom does a horse.

682 ὀβολοῦ κοριάννοις ἀναλαβὼν.] 'Having won them by coriander-seed for an obol:' *i. e.* for an obol's worth of coriander-seed.

ἀναλ.] *eis émautón tῇ εὐνοίᾳ πείσας ῥέπει*, Schol. Cf. *Arist. Rhet.* 1. 1. 10, *πρὸ ἔργου ἐστὶν ἀναλαβεῖν τὸν ἀκροατὴν*. 'The speaker's main point is to win his hearer.'

692 κολόκυμα.] This word is explained by some as *κολοβόν* (or *κόλον*) *κῦμα*, 'a maimed or curtailed wave.' A wave which, after all, is but half a wave, and is of little force, as Casaubon takes it; 'half-spent,' Walsh translates it. Yet to disparage the terrors of Cleon's appearance does not seem to the point here. *κόλος* seems, as L. and S. say, akin to *κυλῶς*: if so, why not 'an arched wave'?

a term specially applicable to the advancing concave of a wave before it breaks. And the latter part of the Scholiast's note is *ὕψηλόν κῦμα καὶ μέγα ἀπὸ τοῦ κορυφοῦσθαι κυλιόμενον*. This recalls Homer's description of the on-coming of a wave, *Il.* δ. 425, *ἀμφὶ δέ τ' ἄκρας κυρτὸν ἐὼν κορυφούται ἀποπτύει δ' ἄλδς ἀχνη*, 'and round the jutting points Towers concave, spitting far the salt sea foam.' The expression *ποταμὸς ὡθεῖ κῦμα* is quoted from Metagenes (in Athenæus) by Bergler. It seems then to be a river that Cleon is compared to, or else some strong tidal current driving a wave up a river or creek, and, in the half-Homeric style of the comparison, nothing should come in to weaken it till the end, where *μορμῶ τοῦ θράσους* no doubt implies some contempt, though it is hardly so flippant as what L. and S. give, 'A fig for his courage,' but rather, as Walsh has it, 'The deuce! how bold he is!' literally, 'Hob-goblins! what boldness!'



## ΚΛΕΩΝ

εἰ μή σ' ἀπολέσαιμ', εἴ τι τῶν αὐτῶν ἐμοὶ  
ψευδῶν ἐνείη, διαπέσοιμι πανταχῇ.

695

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκόμπιαις,  
ἀπεπυδάρισα μόθωνα, περιεκόκκασα.

## ΚΛΕΩΝ

οὐ τοι μὰ τὴν Δῆμητρά γ', εἰ μή σ' ἐκφάγω  
ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

εἰ μή 'κφάγης; ἐγὼ δέ γ', εἰ μή σ' ἐκπίω,  
κατ' ἐκροφήσας αὐτὸς ἐπιδιARRAGΩ.

700

## ΚΛΕΩΝ

ἀπολῶ σε νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδὸν προεδρίαν οἶον ὄψομαί σ' ἐγὼ  
ἐκ τῆς προεδρίας ἔσχατον θεώμενον.

694 εἰ μή κ.τ.λ.] The explanation of the optative mood in such a sentence seems to be this. 'If I were not to destroy you (supposing me to be as good a liar as ever), I should deserve ruin myself,' was the form of sentence intended; then, for the latter clause, a wish expressed by the simple optative is substituted. Cf. *Achaei.* 476, *κάκιστ' ἀπολοίμην εἰ τί σ' αἰτήσαιμ' ἔτι.*

696 ψολοκομπίαις.] Some of the words used above of Cleon are applicable to Zeus; hence was suggested this word with a reference to Homer's *ψολοεῖς κεραυνός*.

698 εἰ μή σ' ἐκφάγω.] The occasional use of *εἰ* with the subjunctive in the poets is of course established; and even (though very rarely in good

authors) in prose. The attempt to distinguish the sense of *εἰ* thus used from that of *ἐάν* appears to me to fail. Is it not more probable that in the transition from the older *εἰ* *κε* to *ἐάν* (*εἰ* *άν*) they at times said *εἰ* barely, though afterwards, when *άν* had quite displaced *κε* in Attic parlance, they elected, as a rule, to use the *άν* in conditions requiring the subjunctive? a rule however which was by poets, who would perhaps favour archaisms, occasionally broken.

702 προεδρίαν τὴν ἐκ Πύλου.] 'My first seat won at Pylos.' Cf. 575.

703. For οἶον see v. 368: for ἰδὸν v. 344. Cleon was to be, as it were, kicked from the dress circle to the pit.

## ΚΛΕΩΝ

ἐν τῷ ξύλῳ δῆσω σε νῆ τὸν οὐρανόν.

705

## ΑΛΛΑΝΤΟΠΩΔΗΣ

ὡς ὀξύθυμος. φέρε τί σοι δῶ καταφαγεῖν;  
ἐπὶ τῷ φάγοις ἥδιστ' ἄν; ἐπὶ βαλαντίῳ;

## ΚΛΕΩΝ

ἐξαρπάσομαί σου τοῖς ὄνυξι τὰντερα.

## ΑΛΛΑΝΤΟΠΩΔΗΣ

ἀπονυχῶ σου τὰν πρυτανεῖα σιτία.

## ΚΛΕΩΝ

ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην.

710

## ΑΛΛΑΝΤΟΠΩΔΗΣ

καὶ γὰρ δέ σ' ἔλξω καὶ διαβαλῶ πλείονα.

## ΚΛΕΩΝ

ἀλλ', ὦ πονηρὲ, σοὶ μὲν οὐδὲν πείθεται  
ἐγὼ δ' ἐκείνου καταγελῶ γ' ὅσον θέλω.

## ΑΛΛΑΝΤΟΠΩΔΗΣ

ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.

## ΚΛΕΩΝ

ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται.

715

707 ἐπὶ τῷ...ἐπὶ βαλαντίῳ;] 'With what relish (or sauce) would you like best to eat?' For this sense of ἐπὶ cf. *Acharn.* 835, *Pac.* 123. The preposition about corresponds to the French à in cookery, e.g. Veau à la sauce Tomate.

709 ἀπονυχῶ.] The proper meaning of this verb seems to be 'to pare the nails.' The Scholiast however explains it of tearing with the nails. It is evidently suggested by ὄνυξι in the line before; and probably was hastily uttered, without any strict

regard to the exact propriety of applying ἀπονυχίζω to σιτία. The spirit of the passage would be about this: 'I'll tear out your entrails with my nails.' 'Nails indeed! I'll pare yours pretty close—your town-hall commons I mean.' There is something rather similar in the taking up of the word σειστός and the peculiar use of ἀρασεῖω in *Acharn.* 347. Cf. note there.

714 σεαυτοῦ νενόμικας.] 'You've come to think Demus quite your own.'

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ ὥσπερ αἱ τιτθαί γε σιτίζεις κακῶς.  
 μασώμενος γὰρ τῷ μὲν ὀλίγον ἐντίθης,  
 αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.

## ΚΛΕΩΝ

καὶ νῆ Δ' ὑπὸ γε δεξιότητος τῆς ἐμῆς  
 δύναμαι ποιεῖν τὸν δῆμον εὐρὺν καὶ στενόν.

720

## ΑΛΛΑΝΤΟΠΩΛΗΣ

χῶ πρωκτὸς οὐμὸς τουτογὶ σοφίζεται.

## ΚΛΕΩΝ

οὐκ, ὦγάθ', ἐν βουλῇ με δόξεις καθυβρίσαι.  
 ἴωμεν ἐς τὸν δῆμον.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐδὲν κωλύει·  
 ἰδοῦ, βάδιζε, μηδὲν ἡμᾶς ἰσχέτω.

## ΚΛΕΩΝ

ὦ Δῆμε, δεῦρ' ἔξελθε.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δ', ὦ πάτερ,  
 ἔξελθε δῆτ'.

725

## ΚΛΕΩΝ

ὦ Δημίδιον ὦ φίλτατον,  
 ἔξελθ', ἵν' εἰδῆς οἷα περιυβρίζομαι.

717. The relative shares of Cleon and his darling Demus remind one rather of the German lover and his lady in the song 'Mariandel ist so schön, und Sie ist so treu, weil Sie ein halbe Knöbel isst, Hab' ich gegessen drei.'

718 κατέσπακας.] Used of Hercules in *Kan.* 576, τὸν λάρυγγα...φ.

τὰς χόλικας κατέσπασας.

724 ἰδοῦ, βάδιζε.] 'I'm off: trudge along:' they here go to Demus' house-door.

727 περιυβρίζομαι.] This correction from *οἷα περ ὕβρ.* and the proper distribution of the lines, are due to Elmsley.

## ΔΗΜΟΣ

τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας;  
τὴν εἰρεσιώνην μου κατεσπαράξατε.  
τίς, ὦ Παφλαγῶν, ἀδικεῖ σε;

## ΚΛΕΩΝ

διὰ σέ τύπτομαι  
ὑπὸ τουτουὶ καὶ τῶν νεανίσκων.

730

## ΔΗΜΟΣ

τιή;

## ΚΛΕΩΝ

ὅτιη φιλῶ σ', ὦ Δῆμ', ἐραστής τ' εἰμὶ σός.

## ΔΗΜΟΣ

σὺ δ' εἰ τίς ἐτεόν;

## ΑΛΛΑΝΤΟΠΩΔΗΣ

ἀντεραστής τουτουὶ,  
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν,  
ἄλλοι τε πολλοὶ καὶ καλοὶ τε κἀγαθοί.  
ἄλλ' οὐχ οἶοί τ' ἐσμέν διὰ τουτονί. σὺ γὰρ  
ὅμοιος εἰ τοῖς παισὶ τοῖς ἐρωμένοις.  
τοὺς μὲν καλοὺς τε κἀγαθοὺς οὐ προσδέχει,  
σαυτὸν δὲ λυχνοπώλαισι καὶ νευρορράφοις  
καὶ σκυτοτόμοις καὶ βυρσοπώλαισιν δίδως.

735

740

## ΚΛΕΩΝ

εὖ γὰρ ποιῶ τὸν δῆμον.

729 εἰρεσιώνην.] At the Pyanepsia and Thargelia the Athenians held a feast to the Sun and Seasons, and boys bore branches wreathed with wool, called therefore *εἰρεσιῶναι*: songs were sung about them, and they were then hung up at the doors. Cleon and the sausage-seller were jostling each other, and had, in their hurry, knocked down that of Demus. Schol.

730 διὰ σέ τύπτομαι.] Cf. 266, for διὰ.

733 ἐτεόν.] Ironical. 'And pray, sir, who may you be?'

739 λυχνοπώλαισι.] Hyperbolus. Cf. *Nub.* 1065, *Pac.* 690.

νευρορράφοις.] Lysicles is meant, acc. to the Scholiast. He was a sheep-seller, cf. v. 132. Mitchell suggests Cleophon, a lyre-maker, as an equally likely person to be meant; since sinews were used for lyre-strings. For him, cf. *Ran.* 677, 1528: but it is doubtful whether he had yet come before the public.

## ΑΛΛΑΝΤΟΠΩΔΗΣ

εἰπέ νυν, τί δρῶν;

## ΚΛΕΩΝ

ὅτι τῶν στρατηγῶν ὑποδραμῶν τῶν ἐκ Πύλου,  
πλεύσας ἐκεῖσε, τοὺς Λάκωνας ἤγαγον.

## ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου  
ἔφοντος ἐτέρου τὴν χύτραν ὑφειλόμην.

745

## ΚΛΕΩΝ

καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν,  
ὦ Δῆμ', ἵν' εἰδῆς ὁπότερος νῶν ἐστὶ σοι  
εὐνότερος, διάκρινον, ἵνα τοῦτον φιλήῃς.

## ΑΛΛΑΝΤΟΠΩΔΗΣ

ναὶ ναὶ διάκρινον δῆτα, πλὴν μὴ 'ν τῇ πυκνί.

## ΔΗΜΟΣ

οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ·

750

742. There are various ways of reading this line. τοὺς στρατηγοὺς ὑποδραμῶν τοὺς ἐν Πύλῳ, Brunck; τῶν στ. ὑποδρ. τῶν ἐκ Πύλου, Dind.; the meaning intended for each being apparently about the same, 'secretly outstripping (or forestalling, cf. v. 1161, ὑποθεῖν) the generals in (or from) Pylos.' Most MSS. have τὸν στ. and ὑπεκδρ.: the Ravenna MS. has Dindorf's reading. The genitive after ὑποδρ. wants other examples; the accusative rather means 'running up to,' and hence 'insinuating oneself into favour and deceiving,' but this was not quite Cleon's way with these generals; nor is either quite suitable in Cleon's mouth about himself, for he would hardly say that he cunningly stole a march on the generals, though it were the fact. Meineke edits ὑποδραμόντων

ἐκ Π., 'when the generals slunk away from Pylos,' preferring in his note C.F. Hermann's ἀποδραμόντων, which for this sense is perhaps better. He mentions ὑποτρεμόντων a conjecture of Kock. These readings seem to square better with Cleon's direct charges of cowardice on the generals, cf. Thuc. IV. 27, καὶ ἐς Νικίαν στρατηγὸν ὄντα ἀπεσήμαινεν... ῥάδιον, εἶναι παρασκευῇ, εἰ ἄνδρες εἴεν οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ.

744. It is not only Cleon that is able to steal another's victory; I have ere now stolen another's pot and meal from his shop. Schol.

750 οὐκ ἂν καθιζοίμην, κ.τ.λ.] He finds it however a hard seat, and is grateful for the cushion soon afterwards. Cf. v. 783.

ἀλλ' ἐς τὸ πρόσθε χρῆ παρεῖν' ἐς τὴν πύκνα.

### ΑΛΛΑΝΤΟΠΩΔΗΣ

οἱμοι κακοδαίμων, ὡς ἀπόλωλ'. ὁ γὰρ γέρον  
οἶκοι μὲν ἀνδρῶν ἐστι δεξιώτατος,  
ὅταν δ' ἐπὶ ταυτησὶ καθῆται τῆς πέτρας,  
κέχνηεν ὥσπερ ἐμποδίζων ἰσχαδας.

755

### ΧΟΡΟΣ

νῦν δὴ σε πάντα δεῖ κάλων ἐξίεναι σεαυτοῦ,  
καὶ λῆμα θούριον φορεῖν καὶ λόγους ἀφύκτους,  
ὅτοισι τόνδ' ὑπερβαλεῖ. ποικίλος γὰρ ἀνὴρ  
καὶ τῶν ἀμηχάνων πόρους εὐμηχάνους πορίζων.  
πρὸς ταυτ' ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα. 760  
ἀλλὰ φυλάττου, καὶ πρὶν ἐκεῖνον προσικέσθαι σου, πρό-  
τερον σὺ  
τοὺς δελφίνας μετεωρίζου καὶ τὴν ἄκατον παραβάλλου.

751 ἐς τὸ πρόσθε.] 'Forwards.' Cf. *Acharn.* 43, ὡς τὸ πρόσθε, 'as of old.' Cas., Brunck, Bergk. The Scholiast's note *εἰς τὴν αὐριον* is certainly wrong. *χρῆ*, MS. Rav. *χρήν*, Vulg. Meineke puts a full stop after *πρόσθε*, meaning, I suppose, to render it 'But (move on) forwards: we must go to the Pnyx.' Dindorf renders *εἰς τὸ πρόσθε* 'ut antea, more antiquo.' It seems doubtful whether with the context, *ἐς* can be so taken. In v. 1387 *μακάριος ἐς τάρχαϊα δὴ καθίσταμαι*, *ἐς* comes naturally enough after *καθίσταμαι*.

755 *κέχνηεν ὥσπερ ἰ.* L.] The Scholiasts take this 'stringing figs' to have been a game. *παῖδες περιτιθέντες ταῖς συκαῖς βρόχον εἰώθασιν ἐσθλεῖν... εἴτα ὑπὸ τοῦ πάνυ γλίχσθαι κεχῆναι.* And *εἰωθε τὰ παῖδια παίζοντα ἀνω ῥίπτειν τὰς ἰσχαδας καὶ τῷ στόματι αὐτὰς κατιούσας δέχεσθαι χάλοντα.* A string was tied to the stalk (or foot) of the fig, which was then swung up and caught in the open mouth. It was a sort of 'bobfig,' answering to our 'bob-cherry.' Many however will not accept this,

but take it of a man sitting and stringing figs in order to hang them up to dry. But why should such a man gape? Dindorf says the fig-stringing was left to the old and decrepit who could do nothing else, and that to such an old man Demus is compared. To me the Scholiast's interpretation seems preferable: (*pace* Casaubon, Brunck, and Dindorf) for we thus get more out of *κέχνηεν* which seems emphatically placed before *ὥσπερ*, and is used again in v. 1119. Cf. also v. 1262.

756 πάντα κάλων ἔξ.] Cf. Eur. *Med.* 278, *ἐχθροὶ γὰρ ἐξίᾱσι πάντα δὴ κάλων.* These lines 756—760 correspond to 836—840.

760 *ἔξαι π. κ. λαμπρὸς.*] Cf. v. 430.

761 *προσικέσθαι σου.*] This is the reading of MS. Rav., and the construction is paralleled from *Æsch. Choeph.* 1033, *τόξω γὰρ οὐτὶς πημάτων προσίεται.* Meineke retains the vulg. *προσκέσθαι σοι.*

762 *δελφίνας.*] Cf. *Thuc.* VII. 41, *αἱ κεφαλαὶ ὑπὲρ τῶν ἑσπλῶν αἱ ἀπὸ τῶν ὀλκάδων δελφινόφοροι ἡμέται*

## ΚΛΕΩΝ

τῇ μὲν δεσποίνῃ Ἀθηναίᾳ, τῇ τῆς πόλεως μεδεούσῃ,  
 εὐχομαι, εἰ μὲν περὶ τὸν δῆμον τὸν Ἀθηναίων γεγέννημαι  
 βέλτιστος ἀνὴρ μετὰ Λυσικλέα καὶ Κίνναν καὶ Σαλαβακχῶ,  
 ὥσπερ νυνὶ μηδὲν δράσας δειπνεῖν ἐν τῷ πρυτανεῖῳ 766  
 εἰ δέ σε μισῶ καὶ μὴ περὶ σοῦ μάχομαι μόνος ἀντιβεβηκώς,  
 ἀπολοίμην καὶ διαπρισθείην κατατμηθείην τε λέπαδνα.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

κᾶθ' ὧ, ὦ Δῆμ', εἰ μὴ σε φιλῶ καὶ μὴ στέργω, κατατμηθεῖς,  
 ἐφιοίμην ἐν περικομματίοις· κεῖ μὴ τούτοισι πέποιθας, 770  
 ἐπὶ ταυτησὶ κατακνησθείην ἐν μυττωτῷ μετὰ τυροῦ  
 καὶ τῇ κρεάγρᾳ τῶν ὀρχιπέδων ἐλκοίμην ἐς Κεράμεικόν.

## ΚΛΕΩΝ

καὶ πῶς ἂν ἐμοῦ μᾶλλον σε φιλῶν, ὦ Δῆμε, γένοιτο πολί-  
 της;  
 ὅς πρῶτα μὲν, ἡνίκ' ἐβούλευον, σοὶ χρήματα πλείστ' ἀπέ-  
 δεῖξα  
 ἐν τῷ κοινῷ, τοὺς μὲν στρεβλῶν, τοὺς δ' ἄγχων, τοὺς δὲ  
 μεταίτων, 775  
 οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην.

ἐκώλουν. Their effect is best described in a fragment of Pherecrates, ὁ δὲ δὴ δελφίς ἐστὶ μολυβδοῦς δελφινόφορος τε κερούχος, ὃς διακόψει τοῦδαφος αὐτῶν ἐμπέπτων καὶ καταδύων.

παραβάλλον.] 'Lay your ship alongside his,' board him.

765. Cynna and Salabaccho were noted courtezans: the latter is mentioned in *Theom.* 805.

767 ἀντιβεβηκώς.] As L. and S. render it, 'standing in the gap' against the foes of Demus. Cf. *Æsch. Prom. Vinc.* 234, καὶ τοῖσιν οὐδεὶς ἀντίβαινε πλὴν ἐμοῦ. The MS. reading ἀντιβεβηκώς gives no good sense. ἀμφιβεβηκώς, Dawes' conjecture, is Homeric, but is a wider departure

from MSS.: nor does it give a better sense than ἀντιβεβηκώς here. Cf. below, v. 1039.

770 καὶ μὴ τ. π.] 'And, if that's not enough to make you trust me,' i.e. if I haven't come it quite strong enough in my imprecation on myself.

774 ἐβούλευον, σοὶ.] This is evidently better than Dindorf's ἐβούλευόν σοι: for the enclitic σοι must be read with ἐβούλευον, which spoils the rhythm of the line.

776 χαριοίμην.] This is of course right for the old reading χαρίζομην; and so MS. Rav. has it. The force of the fut. opt. is 'if so I were likely to do you a pleasure.'

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῦτο μὲν, ὦ Δῆμ', οὐδὲν σεμνόν· κἀγὼ γὰρ τοῦτό σε  
δράσω.

ἄρπάξων γὰρ τοὺς ἄρτους σοι τοὺς ἀλλοτρίους παρα-  
θήσω.

ὥς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε πρῶτα  
διδάξω,

ἀλλ' ἢ διὰ τοῦτ' αὖθ' ὅτιή σου τῆς ἀνθρακιᾶς ἀπολαύει. 780  
σέ γὰρ, δς Μῆδοισι διεξιφίσω περὶ τῆς χώρας Μαραθῶνι,  
καὶ νικήσας ἡμῖν μεγάλως ἐγγλωττισυπεῖν παρέδωκας,  
ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον  
οὕτως,

777 σεμνόν.] 'Grand,' warranting  
σεμνότης or τὸ σεμνύνεσθαι, a good  
illustration of which is to be found  
in Plat. *Menex.* p. 235, where So-  
crates describes how he is set up  
when he hears the orators praise  
Athens: ἔσθηκα..... ἡγούμενος ἐν τῷ  
παραχρήμα μείζων καὶ καλλίων γεγο-  
νέναι. καὶ (πρὸς τοὺς ξένους) σεμνό-  
τερος γίνομαι... καὶ μοι αὕτη ἡ σεμ-  
νότης παραμένει ἡμέρας πλείω ἢ τρεῖς.

782 ἐγγλωττισυπεῖν.] σεμνολογεῖν  
τὰ ἐκείνων καὶ δεῖ ἐπὶ γλώττης ἔχειν.  
Schol., Marathon and Salamis were  
a 'Waterloo' to Athenians. Pindar  
says (*Pyth.* i. 147) he should choose  
for his theme at Athens the victory  
at Salamis αἰρέομαι παρ μὲν Σαλα-  
μῶνος Ἀθηναίων χάριν μισθόν.

783 οὐ φροντίζει σε κ.] It is a  
clumsy and unnecessary shift to sup-  
pose an ellipse of ὁρῶν, as Brunck  
does, here, or in Soph. *Aj.* 136, or  
in similar cases. It is plainly quite  
reasonable after such verbs as 'to  
be anxious, joyful, grieved, alarmed,  
&c.' to put an accusative of the ob-  
ject of such feeling. The instance  
in Sophocles (*Aj.* 136) is σὲ μὲν εἰ  
πράσσοντ' ἐπιχαίρω. Cf. Eur. *Rhes.*  
390, χαίρω δέ σ' εὐτυχοῦντα, and  
Eur. *Hipp.* 1339. Compare Dem.  
*Phil.* i. p. 53, οἱ μὲν ἐχθροὶ καταγε-

λῶσω οἱ δὲ σύμμαχοι τεθνᾶσι τῷ δέει  
τοὺς ταιούτους ἀποστόλους. It is on  
the same principle we should ex-  
plain such passages as Soph. *Ced.*  
*Col.* 278, 584; τοὺς θεοὺς μοῖραν ποι-  
εῖσθε, τὰ δ' ἐν μέσῳ λήστω ἰσχεῖς:  
the object of the esteem, and of the  
forgetfulness, is in the accusative,  
though the compound expression  
might, in grammatical strictness, take  
a genitive. There is also a use of  
the accusative (found especially in  
Æschylus) in following out or ex-  
plaining a leading idea in the pre-  
ceding sentence, which seems refer-  
able to the same principle. Take  
for instances in Æsch. *Agam.* v. 1,  
αἰτῶ ἀπαλλαγὴν πόνων, φρουρὰς ἐτεί-  
ας μήκος, 'I pray to escape my toils,  
even my weary year-long watch':  
v. 235, στόματος φυλακὰν κατασχεῖν,  
φθόγγον ἀραῖον, 'to guard and stop-  
her mouth, even the utterance of a  
curse': v. 224, ἔτλα θυτὴρ γενέσθαι  
θυγατρὸς, πολέμων ἀρωγόν. 'He  
dared the slaying of his daughter, as  
an aid to the war.' Cf. Soph. *Ant.*  
857; Eur. *H. F.* 59. In fact, in-  
stances are numerous of such ex-  
pressions; and, after all, it comes  
only to this, that the Greek accusa-  
tive cannot always be represented  
by the English noun put barely and



οὐχ ὥσπερ ἐγὼ ῥαψάμενός σοι τουτὶ φέρω. ἀλλ' ἐπαναίρου, κατὰ καθίζου μαλακῶς, ἵνα μὴ τρίβῃς τὴν ἐν Σαλαμῖνι. 785

## ΔΗΜΟΣ

ἄνθρωπε, τίς εἶ; μῶν ἔκγονος εἶ τῶν Ἀρμοδίου τις ἐκείνων; τοὔτό γέ τοί σου τοῦργον ἀληθῶς γενναῖον καὶ φιλόδημον.

## ΚΛΕΩΝ

ὡς ἀπὸ μικρῶν εὐνους αὐτῷ θωπευματίων γεγένησαι.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ σὺ γὰρ αὐτὸν πολὺ μικροτέροις τούτων δελεάσμασιν εἶλες.

## ΚΛΕΩΝ

καὶ μὴν εἴ ποῦ τις ἀνὴρ ἐφάνη τῷ δήμῳ μᾶλλον ἀμύνων 790 ἢ μᾶλλον ἐμοῦ σε φιλῶν, ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ πῶς σὺ φιλεῖς, ὅς τούτον ὁρῶν οἰκοῦντ' ἐν ταῖς πιθάκναισι

καὶ γυπαρίοις καὶ πυργιδίοις ἔτος ὄγδοον οὐκ ἐλεαίρεις, ἀλλὰ καθείρξας αὐτὸν βλῖττεῖς Ἀρχεπτολέμου δὲ φέροντος

without a preposition; which is natural, seeing that the other cases must be Englished generally by prepositions, and each case not always by the same.

784 οὐχ ὥσπερ... φέρω.] Cf. Eur. *Bacch.* 928, ἀλλ' ἐξ ἔδρας τοι πλόκαμος ἐξέστηχ' ὅδε οὐχ ὡς ἐγὼ νῦν ὑπὸ μίτρα καθήρμυσα. He here gives Demus a cushion.

786 Ἀρμοδίου.] Cf. *Acharn.* 980, and the reference there.

791 περιδόσθαι.] Cf. note on *Acharn.* 772.

792. For the crowded state of Athens, see Thuc. II. 17, κατοικημένον ἐν τοῖς πύργοις τῶν τευχῶν. Also c. 52, ἐπίεσε δ' αὐτοὺς... ἡ ξυγ-

κομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ..... οἰκῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβασιν πυργηραῖς ὡρᾷ ἔτους διαιωμένων, ὁ φθόρος ἐγγίγντο οὐδενὶ κόσμῳ.

793 ἔτος ὄγδοον.] This play was exhibited early in 424 B.C., the eighth year was therefore beginning.

794 βλῖττεας.] βλῖττεω ἐστὶ τὸ ἀφαιρεῖν τὸ μέλι ἀπὸ τῶν κηρίων, καὶ τὸ ἐκπίεζειν, τὰ κηρία τῶν μελισσῶν θλίβειν. Schol. Buttmann (*Lexil.* s. v. βλῖττεω) inclines to think that μέλι, μέλγω came from a root meaning 'to stroke down, handle.' βλῖττεω however may be directly from μέλι, and the idea of taking honey from combs seems to suit with καθείρξας, and with the crannies &c.

τὴν εἰρήνην ἐξεσκέδασας, τὰς πρεσβείας τ' ἀπελαύνεις 795  
ἐκ τῆς πόλεως ῥαθαπνυγίζων, αἱ τὰς σπονδὰς προκαλοῦνται.

## ΚΛΕΩΝ

ἵνα γ' Ἑλλήνων ἄρξῃ πάντων. ἔστι γὰρ ἐν τοῖς λογίοισιν  
ὥς. τοῦτον δεῖ ποτ' ἐν Ἀρκαδίᾳ πεντωβόλου ἡλιάσασθαι,  
ἣν ἀναμείνῃ· πάντως δ' αὐτὸν θρέψω ἡγὼ καὶ θεραπεύσω,  
ἐξευρίσκων εὖ καὶ μιαρῶς ὁπόθεν τὸ τριώβολον ἔξει. 800

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ἵνα γ' ἄρξῃ μὰ Δί' Ἀρκαδίας προνοούμενος, ἀλλ' ἵνα  
μᾶλλον

σὺ μὲν ἀρπάζῃς καὶ δωροδοκῇς παρὰ τῶν πόλεων ὁ δὲ δῆμος  
ὑπὸ τοῦ πολέμου καὶ τῆς ὁμίχλης ἃ πανουργεῖς μὴ καθορᾷ  
σου,

ἀλλ' ὑπ' ἀνάγκης ἅμα καὶ χρείας καὶ μισοῦ πρὸς σε κεχήνῃ.  
εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος διατρίψῃ 805  
καὶ χῆδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς λόγον ἔλθῃ,  
γνώσεται οἷων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου,

into which the people had been packed.

Archeptolemus was probably one of those sent to negotiate immediately after the interception of the Spartans in Sphacteria. See Thuc. IV. 15—22. Cleon was violent against peace at that time.

798 πεντωβόλου.] This is a correction of Kuster's for πεντώβολον. A similar one is made in *Pac.* 254. The Scholiast, in his note here, uses πεντώβολον as a noun, and, on *Pac.* 254, defines τετρωβολιαῖον as τὸ τετρωβόλου πωλούμενον. And τριώβολον is certainly a noun. Demus is to have a ten-penny piece a day instead of his sixpence, if he will but be patient, and is at all events to have his sixpence secured.

800 εὖ καὶ μιαρῶς.] 'Right well and blackguardly.' An intentional surprise and contrast, Cleon's point of excellence being his blackguardism and thieving. Cf. v. 1252, κλέπτῃς

μὲν οὐκ ἂν μᾶλλον εὐτυχῇς δ' ἴσως.

803 ὁμίχλης.] Cf. Thuc. v. 16, ὁ δὲ Κλέων ἠναντιοῦτο τῇ εἰρήνῃ γενομένης ἡσυχίας καταφανέστερος νομίζων ἂν εἶναι κακούργων καὶ ἀπιστότερος διαβάλλων. Mist was favourable to thieves even in Homer's time. Cf. *Il.* γ. 10, εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην, ποίμεσσι οὐτὶ φίλῃν, κλέπτη δέ τε νυκτὸς ἀμείνω.

806 ἔλθῃ.] Bothe reads ἀναθαρρήσει, διατρίψῃ, ἔλθῃ. Meineke ἐλθῶν from conjecture, removing the comma after the word and making εἴθ' ἤξει the apodosis. The apodosis seems better given by γνώσεται... εἴτα, 'he will find out...and then.' Cf. above, v. 571, εἰ δέ ποτε πέσσειεν—τοῦτ' ἀπεψήσαντ' ἂν, εἴτ' ἤρουντο μὴ πεπτωκέναι.

807 τῇ μισθοφορᾷ.] 'By the pay-system: the pay but poorly compensating for the blessings of peace, out of which Cleon had done them.

εἶθ' ἤξει σοι δριμύς ἀγροίκος, κατὰ σοῦ τὴν ψῆφον ἰχνεύων.  
 ἃ σὺ γυγνώσκων τόνδ' ἐξαπατᾷς, καὶ ὄνειτροπολεῖς περὶ  
 σαυτοῦ.

## ΚΛΕΩΝ

οὐκ οὖν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμέ καὶ διαβάλλειν  
 πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα πλείονα χρηστὰ  
 νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ τὴν πόλιν ἤδη;

## ΑΛΛΑΝΤΟΠΩΔΗΣ

ὦ πόλις Ἀργούς, κλύεθ' οἷα λέγει. σὺ Θεμιστοκλεῖ ἀντι-  
 φερίζεις;

ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν εὐρὼν ἐπιχειλῇ,  
 καὶ πρὸς τοῦτοις ἀριστώσῃ τὸν Πειραιᾶ προσέμαξεν, 815  
 ἀφελὼν τ' οὐδὲν τῶν ἀρχαίων ἰχθύς καινοὺς παρέθηκε.  
 σὺ δ' Ἀθηναίους ἐξήτησας μικροπολίτας ἀποφῆναι  
 διατειχίζων καὶ χρησμοφδῶν, ὃ Θεμιστοκλεῖ ἀντιφερίζων.  
 κἀκεῖνος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλλείων ἀπομάττει.

808 δριμύς.] 'In hot 'wrath,' Cf. Homer's δριμύς χόλος, and Theocr. *Idyll.* i. 18, ἐντὶ δὲ πικρὸς καὶ οἱ αἰεὶ δριμύς χολὰ ποτὶ βυλὶ κἀθῆται (said of Pan when disturbed). Anger is expressed in Hebrew by 'kindling of the nostrils, strong breathing through the nostrils' (Psalm ii. 12): Gesenius compares the metaphorical use of the German 'schnauben.' Cf. Pers. *Sat.* v. 91, ira cadat naso. Perhaps the idea of anger affecting the nose rather underlies δριμύς as used here, and suggests ἰχνεύων, to express the scenting out and tracking the offender. Cf. *Æsch. Ag.* 1184, ἰχνος κακῶν βυηλατούση.

808 τ. ψῆφον ἰχνεύων.] 'Hunting for the pebble to use against you:' as an angry rustic he would be looking for a pebble to throw at Cleon, but of course there is reference to the voting-pebble which was to be put into the ballot-box against him.

813 ὦ πόλις Ἀργούς.] From Euripides' *Telephus*, and κλύεθ' οἷα λ. from Eur. *Med.* 168, unless perhaps

the latter clause be also in the *Telephus*, as some think.

814 μεστήν ... ἐπιχειλῇ.] The former is the stronger word for fullness. ἐπιχειλῇ full to the rim, i. e. to an inner mark, not quite at the top. For the strong force of μεστός cf. Soph. *Æd. Col.* 768, ἀλλ' ἦνικ' ἤδη μεστός ἦν θυμούμενος, and *Antig.* 280, παῦσαι, πρὶν ὀργῆς καὶ μεμστῶσαι λέγων.

815 προσέμαξεν.] προσεκόλλησε, Schol., but with an idea of its being kneaded up as an eatable. dainty. What the 'new fish' in the next line refers to, is not known. For the building of the walls of Athens and of the Piræus, cf. Thuc. i. 89—93. Plato mentions it in the Gorgias, p. 435, οἷστα γὰρ δῆπου ὅτι τὰ νεώρια ταῦτα καὶ τὰ τείχη τὰ Ἀθηναίων καὶ ἡ τῶν λιμένων κατασκευὴ ἐκ τῆς Θεμιστοκλέους συμβουλῆς γέγονεν.

818 διατειχίζων.] Of what Cleon did in the way of cross-walls we have no account.

819 φεύγει.] Cf. Thuc. i. 135—

## ΚΛΕΩΝ

οὐκουν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστὶν μ' ὑπὸ τούτου,  
ὅτι σε φιλῶ;

## ΔΗΜΟΣ

παῦ παῦ, οὗτος, καὶ μὴ σκέρβολλε πονηρά.  
πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελήθης ἐγκρυφιάζων.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

μιαρώτατος, ὦ Δημακίδιον, καὶ πλείστα πανοῦργα δεδρακώς,  
ὅπότεν χασμᾶ, καὶ τοὺς καυλοὺς  
τῶν εὐθυνῶν ἐκκαυλίζων  
καταβροχθίζει, κάμφοιν χειροῖν  
μυστιλᾶται τῶν δημοσίων.

825

## ΚΛΕΩΝ

οὐ χαιρήσεις, ἀλλὰ σε κλέπτουθ'  
αἰρήσω γὰρ τρεῖς μυριάδας.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τι θαλαττοκοπεῖς καὶ πλατυγίξεις,  
μιαρώτατος ὦν περὶ τὸν δῆμον  
τὸν Ἀθηναίων; καὶ σ' ἐπιδείξω  
νῆ τὴν Δήμητρ', ἢ μὴ ζῶην,  
δωροδοκήσαντ' ἐκ Μυτιλήνης  
πλεῖν ἢ μὲν τετταράκοντα.

830

835

## ΧΟΡΟΣ

ὦ πᾶσιν ἀνθρώποις φανεῖς μέγιστον ὠφέλημα,  
ζηλῶ σε τῆς εὐγλωττίας. εἰ γὰρ ὦδ' ἐποίσεις,  
μέγιστος Ἑλλήνων ἔσει, καὶ μόνος καθέξεις  
τὰν τῇ πόλει, τῶν ξυμμάχων τ' ἄρξεις ἔχων τρίαῖναν,

138, for Themistocles' exile and death.

821 παῦ παῦ, οὗτος.] Cf. *Acharn.* 282.

822 πολλοῦ.] 'Exceedingly,' cf. *Nub.* 915, *θρασύς* εἰ πολλοῦ.

824 τοὺς καυλοὺς.] This is a metaphorical way of saying that Cleon 'cabbaged' a profit out of the fines, &c. inflicted on the *υπεύθυνοι*.

834 ἐκ Μυτιλήνης.] The Scholiast here relates the danger of Mytilene, from Thuc. III. 36—49: but it is not clear how Cleon could be bribed in that matter on the part of Mytilene.

839 τρίαῖναν.] Poseidon's trident: hence the words *σεῖων* and *παράττων*, applicable to the *γαιήχους ἐννοσίγαιος*; cf. *Acharn.* 511. But

ἢ πολλὰ χρήματ' ἐργάσει σείων τε καὶ ταραττων. 840  
καὶ μὴ μεθῆς τὸν ἄνδρ', ἐπειδὴ σοι λαβὴν δέδωκεν  
κατεργάσει γὰρ ῥαδίως, πλευρὰς ἔχων τοιαύτας.

## ΚΛΕΩΝ

οὐκ, ὦγαθοί, ταύτ' ἐστὶ πω ταύτη μὰ τὸν Ποσειδῶ.  
ἐμοὶ γάρ ἐστ' εἰργασμένον τοιοῦτον ἔργον ὥστε  
ἀπαξάπαντας τοὺς ἐμούς ἐχθροὺς ἐπιστομίζειν, 845  
ἕως ἂν ἡ τῶν ἀσπίδων τῶν ἐκ Πύλου τι λοιπόν.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίσχες ἐν ταῖς ἀσπίσιν· λαβὴν γὰρ ἐνδέδωκας.  
οὐ γάρ σ' ἐχρῆν, εἴπερ φιλεῖς τὸν δῆμον, ἐκ προνοίας  
ταύτας ἂν αὐτοῖσι τοῖς πόρπαξιν ἀνατεθῆναι.  
ἀλλ' ἐστὶ τοῦτ', ὦ Δῆμε, μηχάνημ', ἵν', ἣν σὺ βούλῃ 850  
τὸν ἄνδρα κολάσαι τουτονὶ, σοὶ τοῦτο μὴ ᾿κγένηται.  
ὄρᾳς γὰρ αὐτῷ στῆφος οἶόν ἐστι βυρσοπῶλῶν  
νεανιῶν· τούτους δὲ περιοικοῦσι μελιτοπῶλαι  
καὶ τυροπῶλαι· τοῦτο δ' εἰς ἓν ἐστι συγκεκυφός.  
ὥστ' εἰ σὺ βριμήσαιο καὶ βλέψειας ὀστρακίνδα, 855  
νύκτωρ κατασπάσαντες ἂν τὰς ἀσπίδας θέοντες  
τὰς ἐσβολὰς τῶν ἀλφίτων ἂν καταλάβοιεν ἡμῶν.

## ΔΗΜΟΣ

οἴμοι τάλας ἔχουσι γὰρ πόρπακας; ὦ πονηρὲ

σείειν also bears the special meaning 'to treat violently in order to extort money,' cf. *Pac.* 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους.

841 λαβὴν.] This 'hold' is afterwards to be punned on as 'handle,' when Cleon begins to boast of his doings at Pylos.

848. It appears to have been usual to remove the handles from consecrated shields. The shields from Pylos remained in the στοὰ ποικίλῃ till Pausanias' time (about 170 A.D.).

854 συγκεκυφός.] Cf. Herod. III. 82, οἱ γὰρ κακοῦντες τὰ κοινὰ συγκύψαντες ποιεῖσι.

855 ὀστρακίνδα.] For this termination -ίνδα of games compare βασιλίνδα, διελκυστίνδα, etc. The allusion to ostracism is plain. The game (the nature of which is explained in L. & S.) was also called ὀστράκου περιστροφή. Cf. Plat. *Rep.* 521 C, τοῦτο δὴ οὐκ ὀστράκου ἂν εἴη περιστροφή, ἀλλὰ ψυχῆς περιαγωγὴ, 'no mere child's play of turning the potsherd from black to white, but a serious bringing round of the soul from night to day.'

857 τὰς ἐσβολὰς τῶν ἀλφίτων.] 'The entrances of the granaries.' Schol.

ὅσον με παρεκόπτου χρόνον τοιαῦτα κρουσιδημῶν.

## ΚΛΕΩΝ

ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι, μῆδ' οἰηθῆς 860  
ἐμοῦ ποθ' εὐρήσειν φίλον βελτίον· ὅστις εἰς ὦν  
ἔπαυσα τοὺς ξυνωμότας, καί μ' οὐ λέληθεν οὐδὲν  
ἐν τῇ πόλει ξυνιστάμενον, ἀλλ' εὐθέως κέκραγα.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπερ γὰρ οἱ τὰς ἐγχέλεις θηρώμενοι πέπονθας· 865  
ὕταν μὲν ἡ λίμνη καταστῇ λαμβάνουσιν οὐδέν·  
ἐὰν δ' ἄνω τε καὶ κάτω τὸν βόρβορον κυκῶσιν,  
αἱρούσι· καὶ σὺ λαμβάνεις, ἦν τὴν πόλιν ταραττης.  
ἐν δ' εἶπέ μοι τοσουτονί· σκύτη τοσαῦτα πωλῶν,  
ἔδωκας ἤδη τουτφὶ κάττυμα παρὰ σεαυτοῦ  
ταῖς ἐμβάσιν, φάσκων φιλεῖν;

## ΔΗΜΟΣ

οὐ δῆτα μὰ τὸν Ἀπόλλω. 870

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγνωκας οὖν δῆτ' αὐτὸν οἶός ἐστιν; ἀλλ' ἐγὼ σοι  
ζείγος πριάμενος ἐμβάδοιν τουτὶ φορεῖν δίδωμι.

## ΔΗΜΟΣ

κρίνω σ' ὕσων ἐγῶδα περὶ τὸν δῆμον ἄνδρ' ἄριστον  
εὐνούστατόν τε τῇ πόλει καὶ τοῖσι δακτύλοισιν.

## ΚΛΕΩΝ

οὐ δεινὸν οὖν δῆτ' ἐμβάδας τοσουτονὶ δύνασθαι, 875

859 κρουσιδημῶν.] Parodied from κρουσιμετρῶν, which expresses a trick in measuring out corn: cf. L. & S. The previous mention of ἀλφίτα perhaps suggested the word.

862. Cleon is a watchful dog, that gives tongue when any cabal is formed; the same merit he claims in the oracle about himself: see below, v. 1017.

863 ξυνιστάμενον.] A word used

especially of political league or conspiracy. Cf. Thuc. VIII. 66, ὁρῶν πολὺν τὸ ξυνεσθηκός. Cf. also v. 477.

864. Cleon's character of βορβοροσφάξις is now more fully brought out; it was spoken of above, v. 309. Eels were much prized at Athens, especially eels from the lake Copais. Cf. *Acharn.* 880—894, where the manner of cooking and serving them up with beet is described.

ἐμοῦ δὲ μὴ μνείαν ἔχειν ὅσων πέπονθας; ὅστις  
ἔπαυσα τοὺς βινουμένους, τὸν Γρύττον ἐξαλείψας.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ οὖν σε δῆτα ταῦτα δεινὸν ἐστὶ πρῶκτοτρηεῖν,  
παῦσαι τε τοὺς βινουμένους; κοῦκ ἔσθ' ὅπως ἐκείνους  
οὐχὶ φθονῶν ἔπαυσας, ἵνα μὴ ῥήτορες γένοιοντο. 880  
τοῦδ' ὁρῶν ἄνευ χιτῶνος ὄντα τηλικούτον,  
οὐπώποτ' ἀμφιμασχάλου τὸν Δῆμον ἠξίωσας,  
χιμῶνος ὄντος· ἀλλ' ἐγὼ σοὶ τουτονὶ δίδωμι.

## ΔΗΜΟΣ

τοιουτονὶ Θεμιστοκλῆς οὐπώποτ' ἐπενόησεν.  
καίτοι σοφὸν κάκεῖν' ὁ Πειραιεύς· ἔμοιγε μέντοι 885  
οὐ μείζον εἶναι φαίνεται ἐξεύρημα τοῦ χιτῶνος.

## ΚΛΕΩΝ

οἴμοι τάλας, οἷοις πιθηκισμοῖς με περιελαύνεις.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐκ, ἀλλ' ὅπερ πίνων ἀνὴρ πέπονθ', ὅταν χεσεῖη,  
τοῖσιν τρόποις τοῖς σοῖσιν ὥσπερ βλαντίοισι χρῶμαι.

## ΚΛΕΩΝ

ἀλλ' οὐχ ὑπερβαλεῖ με θωπείαις· ἐγὼ γὰρ αὐτὸν 890  
προσαμφιῶ τοδί· σὺ δ' οἴμωζ', ὦ πονήρ'.

## ΔΗΜΟΣ

ἱαιβοῖ.

οὐκ ἐς κόρακας ἀποφθερεῖ, βύρσης κάκιστον ὄζων;

876 ἐμοῦ δὲ, κ.τ.λ.] 'And that you don't remember me, what good you have had from me.' Cleon then claims to have stopped evil practices; but (says his opponent) 'twas but from jealous fear of such blackguards rivalling himself.

881 τηλικούτον.] 'So old,' and therefore so much needing a great-coat to keep him warm.

887 περιελαύνεις.] Cf. above on

v. 290. The meaning of the word, and the construction, are exactly the same in both places.

891. Cleon here gives Demus a garment of his own, of which the savour does not please Demus; whereupon the sausage-seller strikes in, and makes out that on another occasion an attempt had been made to do for the dicasts through the same organ of sense.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τοῦτό γ' ἐπίτηδές σε περιήμπισχεν, ἵν' ἀποπνίξῃ  
καὶ πρότερον ἐπεβούλευσέ σοι. τὸν καυλὸν οἷσθ' ἐκείνων  
τοῦ σιλφίου τὸν ἄξιον γενόμενον;

## ΔΗΜΟΣ

οἶδα μέντοι.

895

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίτηδες οὗτος αὐτὸν ἔσπευδ' ἄξιον γενέσθαι,  
ἵν' ἐσθίοιτ' ὠνούμενοι, κᾶπειτ' ἐν Ἡλιαίᾳ  
βδέοντες ἀλλήλους ἀποκτείνειαν οἱ δικασταί.

## ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ καὶ πρὸς ἐμὲ τοῦτ' εἶπ' ἀνὴρ κόπρειος.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ γὰρ τόθ' ὑμεῖς βδεόμενοι δήπου ἔγενεσθε πυρροί; 900

## ΔΗΜΟΣ

καὶ νῆ Δί' ἦν γε τοῦτο Πυρράνδρου τὸ μηχανήμα.

## ΚΛΕΩΝ

οἷοίς μ', ὦ πανοῦργε, βωμολοχεύμασιν ταραττεῖς.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἡ γὰρ θεός μ' ἐκέλευσε νικῆσαι σ' ἀλαζονείᾳ.

## ΚΛΕΩΝ

ἀλλ' οὐχὶ νικήσεις. ἐγὼ γάρ φημί σοι παρέξειν,  
ὦ Δῆμε, μηδὲν δρῶντι μισθοῦ τρυβλὸν ῥοφήσαι. 905

899 κόπρειος.] One scholiast explains this by *κηπουρός*, another says *νῆσος* (? *δήμος*) *της Ἀττικῆς*. The word may be parodied from some Attic deme. Walsh renders it 'a man from Dung-wich.'

901 Πυρράνδρου.] *ἦν ὁ Πύρρανδρος πονηρὸς καὶ συκοφάντης*. Schol.

902 βωμολοχεύμασιν.] Naturally enough there were idle loafers about when a sacrifice was going on, and tit-bits to be picked up. Cf. vv. 410 and 1104. *βωμ.* hence means 'low blackguard tricks.'

903 ἡ θεός.] That is, 'Ἀθήνη.



## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ κυλίχινιόν γέ σοι καὶ φάρμακον δίδωμι  
τὰν τοῖσιν ἀντικνημίοις ἐλκύδρια περιλείφειν.

## ΚΛΕΩΝ

ἐγὼ δὲ τὰς πολιάς γέ σου κλέγων νέον ποιήσω.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδοὺ δέχου κέρκον λαγὼ τῷ φθαλμιδίῳ περιψήν.

## ΚΛΕΩΝ

ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. 910

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν.

## ΚΛΕΩΝ

ἐγὼ σε ποιήσω τριη-  
ραρχεῖν, ἀναλίσκοντα τῶν  
σαντοῦ, παλαιὰν ναῦν ἔχοντ',  
εἰς ἣν ἀναλῶν οὐκ ἐφέ-  
ξεις οὐδὲ ναυπηγούμενος·  
διαμηχανήσομαί θ' ὅπως  
ἂν ἰστίον σαπρὸν λάβῃς.

915

## ΧΟΡΟΣ

ἀνὴρ παφλάζει, παῦε παῦ',  
ὑπερζέων· ὑφελεκτέον

920

906 κυλίχινον.] ἔχουσιν οἱ ἱατροὶ  
τὰ τυξίδια ἐν οἷς προσβάλλουσι τὰ  
πάσματα. Schol.

907. The Athenians were, ac-  
cording to Theophrastus (*Charact.*  
19) particularly liable to sore places  
on their shins.

909 περιψήν.] For the contraction  
compare διψήν, ζήν, and a few others.

912 τριηραρχεῖν.] The Scholiast's  
note implies that such unjust inflic-  
tion of an expensive *λειτουργία* was

not uncommon. A trierarchy was  
one of the most expensive, and with  
bad materials supplied by the State  
would be doubly so.

919 ἀνὴρ παφλάζει κ.τ.λ.] Join  
παφλάζει with ὑπερζέων, παῦε παῦε  
being parenthetical. Bothe takes  
παῦε=παῦον; for which cf. v. 821,  
and *Acharn.* 864, Παῦ' ἐς κόρακας.  
But it might equally well be transi-  
tive, and addressed to the sausage-  
seller.

τῶν δαδίων, ἀπαρυστέον  
τε τῶν ἀπειλῶν ταυτηί.

## ΚΛΕΩΝ

δώσεις ἐμοὶ καλὴν δίκην,  
ἱπούμενος ταῖς ἐσφοραῖς.  
ἐγὼ γὰρ ἐς τοὺς πλουσίους  
σπεύσω σ' ὅπως ἂν ἐγγραφῆς.

925

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δ' ἀπειλήσω μὲν οὐ-  
δέν, εὐχομαι δέ σοι ταδί·  
τὸ μὲν τάγηνον τευθίδων  
ἐφεστάναι σίζον, σέ δέ

930

921 δαδίων.] Meineke, following I. G. Schneider, reads δαλιων, for which word cf. *Pac.* 959.

922 ταυτηί.] Pointing to the sausage-seller's flesh-hook (*κρεάγρᾱ*), says the Scholiast. It seems rather a ladle (*ἀρύταινα*) that was wanted, and perhaps that was among the man's *σκεύη*. Cf. v. 155. The word *ἀρύταινα* is naturally suggested by *ἀπαρυστέον*.

924 ἱπούμενος.] Cf. *Æsch. Prom. Vinct.* 365, *ἱπούμενος βίβασιν Αἰτναίαις ὑπο*: and Pind. *Ol.* IV. 11, *ἵπος ἀνεμδέσσα Τυφῶνος* is said of *Ætna*. Homer has the verb *ἱπτομαι*. *Il.* α. 454, *μέγα δ' ἵψαο λαὸν Ἀχαιῶν*. Cf. *Il.* β. 193. L. and S. give for *ἵπος* the sense 'piece of wood in a mouse-trap that falls' as the first, and derive thence the general notions of pressure: but from Homer's use of the verb, and Pindar's use of *ἵπος* (compared with *Æschylus* on the same subject) we may rather infer 'hard pressure, jamming down &c.', to be the primary meaning, though the particular application of *ἵπος* to a mouse-trap, or fuller's press, may graphically illustrate the exact force of the word.

924 ἐσφοραῖς.] For this property-tax, cf. *Dict. Ant.* Those in a richer

class (*συμμορία*) paid on a larger fraction of their whole property. For instance, the taxable capital of a man in the first class was one-fifth of his whole property; that of one in the last was one-tenth: on this taxable property they paid one-twentieth part as property-tax.

926 σπεύσω σ' ὅπως ἂν ἐγγραφῆς.] This = *σπεύσω ὅπως ἂν ἐγγραφῆς σὺ*, according to a common Attic construction (cf. *Eur. Med.* 446, *οὐ νῦν κατείδον πρῶτον...τραχείαν ὀργὴν ὡς ἀμύχανον κακόν*): but the accusative of person after *σπεύδω* is curious. The accusative however of the thing aimed at after this verb is common, and the aim here is the enrolment of the sausage-seller, or (as it might be put in Greek) 'the sausage-seller enrolled' (*ἀλλ. ἐγγραφείς*). *σπεύδω*, 'to make interest,' *σπουδάζω*. Schol. Cf. the frequent use of *σπουδῇ* in this sense, e.g. *Dem. F. L.* 341, *δοτὴ μὲν...σπουδῇ περὶ τούτων τὸν ἀγῶνα καὶ παραγγελία γέγονε σχεδὸν οἶμαι πάντας ὑμᾶς ἡσθῆσθαι*, and v. 1370 of this play.

930 σίζον.] Cf. *Ach.* 1158. In *Odys.* IX. 394 the word is used of the Cyclops' eye when pierced with the heated bar: *ὡς τοῦ σίξ' ὀφθαλμὸς ἐλαϊῶν περὶ μοχλῶ*.

γνώμην ἐρεῖν μέλλοντα περὶ  
 Μιλησίων καὶ κερδανεῖν  
 τάλαντον, ἣν κατεργάσῃ,  
 σπεύδειν ὅπως τῶν τευθίδων  
 ἐμπλήμενος φθαίης ἔτ' εἰς  
 ἐκκλησίαν ἔλθειν ἔπει-  
 τα πρὶν φαγεῖν, ἀνὴρ μεθή-  
 κοι, καὶ σὺ τὸ τάλαντον λαβεῖν  
 βουλόμενος ἐ-  
 σθίων ἐπαποπνιγείης.

935

940

## ΧΟΡΟΣ

εὖ γε νῆ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρα.

## ΔΗΜΟΣ

κάμοι δοκεῖ καὶ τᾶλλα γ' εἶναι καταφανῶς  
 ἀγαθὸς πολίτης, οἷος οὐδεὶς πω χρόνου  
 ἀνὴρ γεγένηται τοῖσι πολλοῖς τούβολου.  
 σὺ δ', ὦ Παφλαγῶν, φάσκων φιλεῖν μ' ἐσκορόδισας.

945

932 Μιλησίων.] The particular transaction (if there be any) is not known. Above, at v. 361, Cleon seems to boast of working against the Milesians; here he stands for them.

935 φθαίης ἔτ' ἔλθειν.] This use of φθάνειν with infinitive is rare, and seems not quite the same as that with a participle. φθάνειν with a participle means 'to get a start in doing or having done,' those of whom you get a start being either expressed, or, from the context, clearly understood. With the infinitive φθάνειν means 'to get a start so as to do,' to be early enough, or in time, to do,' without necessary implication of others more behindhand. Cf. Thuc. I. 33, μηδὲ δυοῖν φθάσαι ἀμάρτυσιν ἢ κακῶσαι ἡμᾶς ἢ σφᾶς αὐτοὺς βεβαιώσασθαι, 'and, without fail, be in time to do one of two things, damage us, or secure themselves.' Also, Νυβ. 1384, κακῶν δ'

οὐκ ἂν ἐφθης φράσαι κἀγὼ... ἐξέφερον ἄν. You couldn't get enough time to cry before I took you out. So here the meaning is 'that you might still be in time to go to the assembly;' not (as Mitchell renders) 'that you might get there before any one else,' but rather that you might be (by hurrying the fish down your throat) in time to get there before it broke up, or before the Milesian question was settled.

940 ἐπαποπνιγείης.] Elmsley altered ἀποπν. to ἐπαποπν. to avoid the lengthening of ο before πν. Meineke reads ἀμ' ἀποπν. The passage will then consist of dimeter iambs, with one monometer before the final line, which is catalectic, much as a system of anapaests closes often with a monometer anapaestic line before the paræmiac.

945 τοῖσι πολλοῖς τούβολου.] τοῖς εὐώτοις, Schol.

946 ἐσκορόδισας.] The Scholiast

καὶ νῦν ἀπόδος τὸν δακτύλιον, ὥς οὐκέτι  
ἐμοὶ ταμιεύσεις.

ΚΛΕΩΝ

ἔχε τοσοῦτον δ' ἴσθ' ἔτι,  
εἰ μὴ μ' ἐάσεις ἐπιτροπεύειν, ἕτερος αὖ  
ἐμοῦ πανουργότερός τις ἀναφανήσεται.

950

ΔΗΜΟΣ

οὐκ ἔσθ' ὅπως ὁ δακτύλιός ἐσθ' οὕτοσι  
οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,  
ἀλλ' ἢ οὐ καθορῶ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

φέρ' ἴδω, τί σοι σημεῖον ἦν;

ΔΗΜΟΣ

δημοῦ βοείου θρίον ἐξωπτημένον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτ' ἔνεστιν.

ΔΗΜΟΣ

οὐ τὸ θρίον; ἀλλὰ τί;

955

ΑΛΛΑΝΤΟΠΩΛΗΣ

λάρος κεχηνὼς ἐπὶ πέτρας δημηγορῶν.

ΔΗΜΟΣ

αἰβοῖ τάλας.

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί ἔστιν;

ΔΗΜΟΣ

ἀπόφερ' ἐκποδῶν.  
οὐ τὸν ἐμὸν εἶχεν, ἀλλὰ τὸν Κλεωνύμου.

explains this by ἀήδισας, ἐπίκρανas, ἐδρίμυξas, 'you have made me quarrelsome,' garlic being, as we have seen (v. 494), used to prime fighting-cocks. There may also (as some think) be allusion to the σκοροδάλμη of tanners, cf. v. 1095.

954 δημοῦ β. θ.] A pun on δημοῦ and δήμου is intended. For θρίον cf. *Acharn.* 1101—2.

956 λάρος.] Cleon is called λάρος in *Nub.* 591. ὁ λάρος ζῶν ἐστὶν ἀ-δηφάγον, Schol. For Cleonymus cf. *Acharn.* 88.

παρ' ἐμοῦ δὲ τουτονὶ λαβὼν ταμίενέ μοι.

ΚΛΕΩΝ

μὴ δῆτά πώ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγὼ,  
πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.

960

ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ τῶν ἐμῶν νυν.

ΚΛΕΩΝ

ἀλλ' ἐὰν τούτῳ πίθῃ,  
μολγὸν γενέσθαι δεῖ σε.

ΑΛΛΑΝΤΟΠΩΛΗΣ

κἂν γε τουτῷ,  
ψαλὸν γενέσθαι δεῖ σε μέχρι τοῦ μυρρίνου.

ΚΛΕΩΝ

ἀλλ' οἷ γ' ἐμοὶ λέγουσιν ὡς ἄρξαι σε δεῖ  
χώρας ἀπάσης ἐστεφανωμένον ῥόδοις.

965

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὔ μοι δέ γ' αὖ λέγουσιν ὡς ἀλουργίδα  
ἔχων καταπάστον καὶ στεφάνην ἐφ' ἄρματος  
χρυσοῦ διώξει Σμικύθην καὶ κύριον.

ΔΗΜΟΣ

καὶ μὴν ἔνεγκ' αὐτοὺς ἰὼν, ἴν' οὔτοσιν  
αὐτῶν ἀκούσῃ.

970

ΑΛΛΑΝΤΟΠΩΛΗΣ

πάνυ γε.

ΔΗΜΟΣ

καὶ σύ νυν φέρε.

969 Σμικύθην καὶ κύριον.] Smicythes was a king of Thrace, and, taking advantage of the feminine termination of the accusative (some say with reference to the effeminate character of the man, which is doubtful), the poet adds τὸν κύριον, 'her

lord or husband,' because in an Athenian suit (διώξις) to the name of any woman prosecuted was added καὶ ὁ κύριος. διώξει has a double sense of legal suit, and warlike pursuit, as in *Acharn.* 700.

## ΚΛΕΩΝ

ἰδού.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἰδού νῆ τὸν Δί· οὐδὲν κωλύει.

## ΧΟΡΟΣ

ἥδιστον φάος ἡμέρας  
 ἔσται τοῖσι παροῦσι πᾶ-  
 σιν καὶ τοῖς ἀφικνουμένοις,  
 ἦν Κλέων ἀπόληται.  
 καίτοι πρεσβυτέρων τινῶν  
 οἷων ἀργαλεωτάτων  
 ἐν τῷ δείγματι τῶν δικῶν  
 ἤκουσ' ἀντιλεγόντων,  
 ὥς εἰ μὴ ἔγενεθ' οὗτος ἐν  
 τῇ πόλει μέγας, οὐκ ἂν ἦ-  
 στην σκεύη δύο χρησίμω,  
 δοῖδυξ οὐδὲ τορύνη.  
 ἀλλὰ καὶ τόδ' ἔγωγε θαυ-  
 μάζω τῆς ὕμουσιαι  
 αὐτοῦ· φασὶ γὰρ αὐτὸν οἱ  
 παῖδες οἱ ξυνεφοίτων  
 τὴν Δωριστὶ μόνην ἂν ἀρ-

975

980

985

978 οἷων ἀργ.] For a case of such attraction cf. *Ach.* 702, *ἄνδρα κωφὸν ἡλίκον Θουκυδίδην*. See *Matth. Gr.* 473, Obs. 1.

979 δείγματι τῶν δικῶν.] 'The show-place, or sample-place of suits.' The proper δαῖγμα was in the Piræus, where, as the Scholiast says, οἱ ἔμποροι τὰ δείγματα τῶν πωλουμένων ἐτίθεσαν. Either the law-courts were here nicknamed δαῖγμα τῶν δικῶν, by way of a joke, or, as Dindorf and Schömann think, the market-place is meant because notice of the various suits coming on was set up publicly there. Both takes ἀργαλεωτάτων as constr. with δικῶν, 'most tough customers at suits,' but the

arrangement of the words will hardly allow this.

984 δοῖδυξ οὐδὲ τορύνη.] Cf. *Pac.* 269, ἀπόλωλ' Ἀθηναίοισιν ἀλετρίβανος, ὁ βυρσοπώλης, δς ἐκύκα τὴν Ἑλλάδα.

989 Δωριστὶ... Δωροδοκιστὶ.] The Dorian was one of the ἀρμονίαι, and a warlike one (cf. *Plat. Rep.* 399); but here it is chosen for the sake of the pun on δωροδοκία. The subject of ancient music and ἀρμονίαι is obscure, and we can hardly find an exact equivalent for ἀρμονία, much less translate the pun. We might say that the only song Cleon would sing was, 'I love sixpence, jolly, jolly sixpence.'

μόττεσθαι θαμὰ τὴν λύραν,  
 ἄλλην δ' οὐκ ἐθέλειν λαβεῖν·  
 κατὰ τὸν κιθαριστὴν  
 ὀργισθέντ' ἀπάγειν κελεύ-  
 ειν, ὡς ἁρμονίαν ὁ παῖς  
 οὗτος οὐ δύναται μαθεῖν  
 ἦν μὴ Δωροδοκηστί.

ΚΛΕΩΝ

ἰδοῦ, θέασαι, κούχ ἅπαντας ἐκφέρω.

ΑΛΛΑΝΤΟΠΩΔΗΣ

οἴμ' ὡς χεσεῖω, κούχ ἅπαντας ἐκφέρω.

ΔΗΜΟΣ

ταυτὶ τί ἐστι;

ΚΛΕΩΝ

λόγια.

ΔΗΜΟΣ

πάντ' ;

ΚΛΕΩΝ

ἐθαύμασας;

καὶ νῆ Δί' ἔτι γέ μουστι κιβωτὸς πλέα.

1000

ΑΛΛΑΝΤΟΠΩΔΗΣ

ἐμοὶ δ' ὑπερῶον καὶ ξυνοικία δύο.

ΔΗΜΟΣ

φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε;

ΚΛΕΩΝ

οὔ μοι μέν εἰσι Βάκιδος.

989 ἀν ἀρμόττεσθαι.] It is as well, with Meineke and others, thus to supply *ἀν* to the reading of the MSS. ἀρμόττεσθαι, as to read ἐναρμόττεσθαι.

1001 ξυνοικία.] Brunck quotes the

following Scholiast's note: *δπου μὲν γὰρ πολλοὶ μισθωσάμενοι μίαν οἴκησιν διελόμενοι ἔχουσι, συνοικίαν καλοῦμεν· δπου δ' εἰς ἐνοικεῖ, οἰκίαν.* The Latin equivalent is 'insula.'

1003 Βάκιδος.] Cf. above, v. 124.

ΔΗΜΟΣ

οἱ δὲ σοὶ τίνος;

ΑΛΛΑΝΤΟΠΩΛΗΣ

Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.

ΔΗΜΟΣ

εἰσὶν δὲ περὶ τοῦ;

ΚΛΕΩΝ

περὶ Ἀθηνῶν, περὶ Πύλου,  
 περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.

1005

ΔΗΜΟΣ

οἱ σοὶ δὲ περὶ τοῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

περὶ Ἀθηνῶν, περὶ φακῆς,  
 περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,  
 περὶ τῶν μετρούντων τάλφιτ' ἐν ἀγορᾷ κακῶς,  
 περὶ σοῦ, περὶ ἐμοῦ. τὸ πέος οὔτοσ' ἰσχύει.

1010

ΔΗΜΟΣ

ἄγε νυν ὅπως αὐτοὺς ἀναγνώσεσθ' ἐμοί,  
 καὶ τὸν περὶ ἐμοῦ κείνον ὥπερ ἤδομαι,  
 ὥς ἐν νεφέλαισιν αἰετὸς γενήσομαι.

ΚΛΕΩΝ

ἄκουε δὴ νυν καὶ πρόσεχε τὸν νοῦν ἐμοί.

Φράζευ, Ἐρεχθεΐδη, λογίων ὁδὸν, ἣν σοι Ἀπόλλων 1015

1010. Meineke, following Bergk, substitutes for the latter half of this line *περὶ ἀπάντων πραγμάτων*, and puts the words rejected here in place of *ὁ περὶ τοῦ κυνὸς ἰσχύει* in v. 1029. The rude conclusion of v. 1010 is certainly rather uncalled for, and as the sausage-seller adopts Cleon's answer in some respects (with additions), it is natural enough that he should conclude with the same words. In v. 1029, on this supposition, the words *ὁ περὶ τοῦ κυνὸς* would have

crept in from a gloss on *ὁ χρησμός*: but how the words *τὸ πέος κ. τ. λ.* could have dropped out, and ousted *περὶ ἀπάντων πραγμάτων* in v. 1010, is not so clear.

1012 *τὸν περὶ ἐμοῦ*.] The Scholiast gives this oracle: *εὐδαιμον πολίεθρον Ἀθηναίης ἀγέλης, πολλὰ ἰδὼν καὶ πολλὰ παθὼν καὶ πολλὰ μογήσαν αἰετὸς ἐν νεφέλῃσι γενήσεται ἡμᾶτα πάντα*. It is mentioned in the *Birds*, v. 976—7. Cf. also below, v. 1087. 1015 *Φράζευ*.] Cf. Herod. viii. 20,



ἔαχεν ἔξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.  
 σῶζεσθαι σ' ἐκέλευσ' ἱερὸν κύνα καρχαρόδοντα,  
 ὃς πρὸ σέθεν χάσκων καὶ ὑπὲρ σοῦ δεινὰ κεκραγὼς  
 σοὶ μισθὸν ποιεῖ, κἂν μὴ δρᾷ ταύτ', ἀπολείται.  
 πολλοὶ γὰρ μίσει σφε κατακρώζουσι κολοιοί.

1020

## ΔΗΜΟΣ

τάντ'ι μὰ τὴν Δήμητρ' ἐγὼ οὐκ οἶδ' ὅ τι λέγει.  
 τί γάρ ἐστ' Ἐρεχθεὶ καὶ κολοιοῖς καὶ κυνί;

## ΚΛΕΩΝ

ἐγὼ μὲν εἰμ' ὁ κύων πρὸ σοῦ γὰρ ἀπύω·  
 σοὶ δ' εἶπε σῶζεσθαι μ' ὁ Φοῖβος τὸν κύνα.

## ΑΛΛΑΝΤΟΠΩΔΗΣ

οὐ τοῦτό φησ' ὁ χρησμὸς, ἀλλ' ὁ κύων ὁδὶ  
 ὥσπερ θύρας σοῦ τῶν λογίων παρεσθίει.  
 ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός.

1025

φράξο βαρβαρόφωνον, ὅταν ζυγὸν εἰς  
 ἄλα βάλλῃ βύβλινον, Εὐβοίης ἀπέχειν  
 πολυμηκάδας αἰγας.

1018 χάσκων.] Brunck and Meineke read λάσκων with most MSS.: χάσκων MS. Rav. Either will do. There is perhaps a little more variety from κεκραγὼς in χάσκων. πρὸ σέθεν for πρόσθεν seems a certain correction: cf. v. 1023, πρὸ σοῦ γὰρ ἀπύω.

1019 κἂν μὴ δρᾷ ταύτ', ἀπολείται.] Many change δρᾷ to δρᾷς. Bothe says 'it is foolish to say of the dog that he would perish rather than fail to serve his master's gains.' Surely not more so than to say of the dog σοὶ μισθὸν ποιεῖ. It is said of Cleon under the figure of a dog. Retaining the old reading, we must of course connect πολλοὶ γὰρ in sense with σῶζεσθαι.

1020 κολοιοί.] Cf. v. 1051. Homer twice mentions jackdaws as noisy birds scared by a hawk. II. π. 583, ἱρῆκι ἐοικὼς ὡκέϊ, δοτ' ἐφύβησε κολοιοῦς τε ψήρας τε: and II. ρ. 755—7, τῶν δ' ὥστε ψαρῶν νέφος ἐρ-

χεται ἢ κολοιῶν οὐδὲν κεκληγόντες  
 ὅτε προΐδωσιν ἰόντα κίρκον. Cf. Pind. Nem. III. 143, κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται, while the eagle stoops from aloft on his prey. Also in Pind. Olym. II. 156, λάβροι παγγλωσσίᾳ, κόρακες ὥς, ἀκραντα γαρύεμεν Διὸς πρὸς δρυῖνα θεῖον. There is something absurd (and meant to be so) in the daws chattering against a dog. Cleon should by rights be an eagle or hawk, and a hawk he makes himself in v. 1053, while above, at v. 197, he was a βυσσαίετος.

1026 ὥσπερ θύρας.] As dogs tied up at the door gnaw the posts, so he gnaws a bit from the oracles, and does not give them to you entire. Casaubon. And so the Scholiast takes it. Meineke adopts a conjecture of Hermann's, ἀθόρης 'porridge.' For the word, cf. Plut. 673. The conjecture seems unnecessary.

1027 ἐμοὶ γάρ ἐστ' ὀρθῶς κ. τ. λ.] 'For I have the correct version about this dog.' With the adverb ὀρθῶς some participle (γεγραμμένον or the like) is easily supplied.

## ΔΗΜΟΣ

λέγε νυν· ἐγὼ δὲ πρῶτα λήψομαι λίθον,  
ἵνα μή μ' ὁ χρησμὸς ὁ περὶ τοῦ κυνὸς δάκη.

## ΑΛΛΑΝΤΟΠΩΔΗΣ

Φράζευ, Ἐρεχθείδῃ, κύνα Κέρβερον ἀνδραποδιστήν, 1030  
ὃς κέρκῳ σαίνων σ', ὅπῳταν δειπνῆς, ἐπιτηρῶν,  
ἐξέδεταί σου τοῦψον, ὅταν σύ που ἄλλοσε χάσκης·  
ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν  
νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.

## ΔΗΜΟΣ

νῆ τὸν Ποσειδῶ πολὺ γ' ἄμεινον, ὦ Γλάνι. 1035

## ΚΛΕΩΝ

ὦ τᾶν, ἄκουσον, εἶτα διάκρινον τότε.  
Ἔστι γυνή, τέξει τε λέονθ' ἱεραῖς ἐν Ἀθήναις,  
ὃς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,  
ὥστε περὶ σκύμνοισι βεβηκώς· τὸν σὺ φύλαξαι,  
τείχος ποίησας ξύλινον πύργους τε σιδηροῦς. 1040  
ταῦτ' οἶσθ' ὃ τι λέγει;

1029 ἵνα μή μ. ὁ. χ.] Brunck quotes from Plautus, *Asin.* III. 2. 43. *Nimis vellem habere perticam;...qui verberarem asinos si forte occiperint clamare hinc ex crumena:* the money received for the asses being the real contents of the purse.

1030 ἀνδραποδιστήν.] *σωματέμπορον, τοὺς ἐλευθέρους καταδουλούμενον*, Schol. Such arbitrary dealings with person and estate as are charged on Cleon in vv. 261—7 may justify the word.

1034 νήσους.] By surprise for 'pots and pans,' or something of the sort. The islands were a rich source of revenue to Athens.

1037 Ἔστι γυνή.] Cf. Herod. v. 92, *Ἀιετὸς ἐν πέτρῃσι κύει· τέξει δὲ λέοντα καρτερὸν, ὠμηστήν· πολλῶν*

δ' ὑπὸ γούνατα λύσει.

1038 κώνωψι.] *τοῖς ῥήτορσιν*, Schol.

1039 ὥστε περὶ σ. β.] Compare Homer's use of *περιβῆναι* and *ἀμφιβεβηκέναι*, *Il.* θ. 331, *θέων περιβη. ξ. 477, ἀμφι κασιγνήτῳ βεβαῶς.*

1039 φύλαξαι.] Bothe has *φύλασσε*, following Brunck, who objects to *φύλαξαι*, the middle imperative. *φυλάξαι*, act. infin. in imperative sense might be read; and Dindorf so has it: and a similar change of accent in *Acharn.* 131 secures the active voice, which is there indispensable. See note on that passage. The middle verb is however (as Shilleto shows on Dem. *F. L.* p. 422) used in the sense of 'to watch for one's own interests, with a fear to lose.'

## ΔΗΜΟΣ

μὰ τὸν Ἀπόλλω ἔγω μὲν οὔ.

## ΚΛΕΩΝ

ἔφραζεν ὁ θεός σοι σαφῶς σῶζειν ἐμέ·  
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

## ΔΗΜΟΣ

καὶ πῶς μ' ἐλελήθης Ἀντιλέων γεγεννημένος;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκῶν  
ὁ μόνον σιδηροῦν τεῖχος ἔστι καὶ ξύλον,  
ἐν ᾧ σε σῶζειν τόνδ' ἐκέλευσ' ὁ Λοξίας.

1045

## ΔΗΜΟΣ

πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τουτονὶ

δῆσαι σ' ἐκέλευ' ἐν πεντεσυρύγγῳ ξύλῳ.

## ΔΗΜΟΣ

ταυτὶ τελεῖσθαι τὰ λόγῳ ἤδη μοι δοκεῖ.

1050

## ΚΛΕΩΝ

μὴ πείθου· φθονεραὶ γὰρ ἐπικρώζουσι κορώναι.  
ἀλλ' ἰέρακα φίλει, μεμνημένος ἐν φρεσὶν, ὅς σοι  
ἤγαγε συνδήσας Λακεδαιμονίων κορακίνους.

1044 Ἀντιλέων.] A rascal and busy-body, Schol.

1049 ἐκέλευ' ἐν.] Elmsley and Meiske insert the preposition ἐν here, and in v. 368, and in *Nub.* 592. It seems more natural Greek, and they are probably right. Cf. v. 394, ἐν εἴλῳ δῆσας.

1053 κορακίνους.] There is some doubt whether this should be taken of young ravens or of a sort of fish. The Scholiast says κορακῖνος δὲ εἶδος ἰχθύος· ἐπαιξε δὲ ἀντὶ τοῦ κούρου.

And in a fragment of Aristophanes (452, Dind.) μελανοπτερύγων κορακίνων is referred by Athenæus to the fish; compare in Pind. *Pyth.* IV. 29, δελφίνων ἐλαχυπτερύγων. Nor is κορακῖνος found elsewhere as a diminutive of κόραξ, and it is argued that κοράκισκος would be the form. And yet fish are not a very natural prey for the ἰέραξ to bring, unless it were an osprey, which ἰέραξ does not appear to mean elsewhere.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τούτό γέ τοι Παφλαγῶν παρεκινδύνευσε μεθυσθείς.  
Κεκροπίδῃ κακόβουλε, τί τοῦθ' ἡγεί μέγα τούργον; 1055  
καί κε γυνή φέροι ἄχθος, ἐπεὶ κεν ἀνὴρ ἀναθείῃ·  
ἀλλ' οὐκ ἂν μαχέσαιοτο· χέσαιοτο γὰρ, εἰ μαχέσαιοτο.

## ΚΛΕΩΝ

ἀλλὰ τόδε φράσσαι, πρὸ Πύλου Πύλον ἦν σοι ἔφραζεν.  
Ἔστι Πύλος πρὸ Πύλοιο

## ΔΗΜΟΣ

τί τοῦτο λέγει, πρὸ Πύλοιο;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τὰς πνέλους φασὶν καταλήψεσθ' ἐν βαλανείῳ. 1060

## ΔΗΜΟΣ

ἐγὼ δ' ἄλυντος τήμερον γενήσομαι.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὗτος γὰρ ἡμῶν τὰς πνέλους ἀφήρπασεν.  
ἀλλ' οὐτοσὶ γάρ ἐστι περὶ τοῦ ναυτικοῦ  
ὁ χρησμός, ᾧ σε δεῖ προσέχειν τὸν νοῦν πάννυ.

## ΔΗΜΟΣ

προσέχω· σὺ δ' ἀναγίνωσκε, τοῖς ναύταισί μου 1065  
ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

Αἰγείδῃ, φράσσαι κυναλώπεκα, μή σε δολώσῃ,

1054 τοῦτό γε... μεθυσθείς.] Thucydides says (IV. 28), ἐνέπεσε μὲν τι καὶ γέλωτος τῇ κουφολογίᾳ αὐτοῦ, and afterwards (c. 39), καὶ τοῦ Κλέωνος καί περ μανιώδης οὖσα ἡ ὑπόσχσις ἀπέβη.

1055 κακόβουλε.] Cf. *Nub.* 587, φασὶ γὰρ δυσβουλῶν τῇδε τῇ πόλει προσεῖναι. In the *Acharnians* (v. 630) the Athenians are ταχύβουλοι, and what they plan in haste they repent

at leisure (v. 632). Cf. *Eccles.* 137.

1059 Ἔστι Πύλος.] The whole line is given by the Scholiast, ἔστι Πύλος πρὸ Πύλοιο, Πύλος γε μὲν ἐστὶ καὶ ἄλλη. There were three towns of the name.

1062. This is better given to the sausage-seller, as Meineke has it, than to Demus, as Dindorf. ἀλλὰ γὰρ marks the speaker's passing on to another subject.

λαίθαργον, ταχύπουν, δολίαν κερδῶ, πολύιδριν.  
οἷσθ' ὅ τί ἐστιν τοῦτο;

ΔΗΜΟΣ

Φιλόστρατος ἡ κυναλώπηξ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ τοῦτό φησιν, ἀλλὰ ναῦς ἐκάστοτε  
αἰτεῖ ταχείας ἀργυρολόγους οὐτοσί·  
ταύτας ἀπανδᾷ μὴ διδόναι σ' ὁ Λοξίας.

1070

ΔΗΜΟΣ

πῶς δὴ τριήρης ἐστὶ κυναλώπηξ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὅπως;

ὅτι ἡ τριήρης ἐστὶ χῶ κύων ταχύ.

ΔΗΜΟΣ

πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί;

1075

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν.

1068 λαίθαργον.] Eustathius explains this of a dog by λαθροθήκης, of a man by ἐπίβουλος καὶ κρύφα βλάπτων, quoting from Sophocles σάβουσα δάκνει καὶ κύων λαίθαργος εἰ (Soph. *Fr.* 902, Dind.). What the latter part of the word is to be referred to, commentators do not say. ἀργός appears in Homer as an epithet of animals (*e.g.* βόες ἀργοί, *Il.* ψ. 30), and is rendered 'sleek,' but the phrase πόδας ἀργοί of dogs is thought to mean, 'fleet of foot.' Cf. L. and S. on the word. 'Bright' is certainly one sense of ἀργός. Could λαίθαργος be 'treacherously bright,' with bright glances, or sleek oiliness outside but treachery within? Compare David's enemy, whose words were softer than butter and smoother than oil, though he had war in his heart. Blomfield, on *S. c. Theb.* 379, illustrates fully the

doggish temper in a note on σάβω, quoting from Shakspeare, 'O Buckingham, beware of yonder dog: Look: when he fawns he bites.' Cf. above, v. 1030—1.

1069 Φιλόστρατος.] This man appears to have been nicknamed κυναλώπηξ. Cf. *Lysistr.* 957. An analogous compound is χηνάλωπηξ, 'a fox-goose', a bird mentioned in *Av.* 1295. The first word in the Greek compound defines the kind of animal, the second qualifies it. The sausage-seller meant Cleon by the κυναλώπηξ, Demus takes it of Philostratus; then, on being corrected, thinks that it means the ships, and not the man who asks for them. The sausage-seller accepts this interpretation, and absurdly works it out.

1071 ἀργυρολόγους.] Such ships are mentioned by Thucydides, *iv.* 50, 75.

ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

## ΔΗΜΟΣ

εἶεν·

τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ ποριῶ καὶ τοῦτον ἡμερῶν τριῶν.

ἀλλ' ἔτι τόνδ' ἐπάκουσον, ὃν εἶπέ σοι ἐξαλέασθαι, 1080  
χρησμὸν Λητοίδης, Κυλλήνην, μὴ σε δολώσῃ.

## ΔΗΜΟΣ

ποῖαν Κυλλήνην;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τὴν τούτου χεῖρ' ἐποίησεν  
Κυλλήνην ὀρθῶς, ὅτι φησ', ἔμβαλε κυλλῇ.

## ΚΛΕΩΝ

οὐκ ὀρθῶς φράζει· τὴν Κυλλήνην γὰρ ὁ Φοῖβος  
ἐς τὴν χεῖρ' ὀρθῶς ἡνίκατο τὴν Διοπείθους. 1085  
ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυγωτὸς;  
αἰετὸς ὥς γίγναι καὶ πάσης γῆς βασιλεύσεις.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ γὰρ ἐμοὶ, καὶ γῆς καὶ τῆς ἐρυθρᾶς γε θαλάσσης,  
χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπίπαστα.

1077 χωρίοις.] Cf. note on *Acharn.* 229.

1079 ἡμερῶν τριῶν.] εἰώθασιν εἰς τὸν πόλεμον ἐξιώντες οἱ στρατιῶται λαμβάνειν τροφὴν ἡμερῶν τριῶν, Schol. Cf. *Acharn.* 197, καὶ μὴ 'πιτηρεῖν σιτί' ἡμερῶν τριῶν.

1080 ἐν εἶπέ σοι ἐξαλέασθαι.] There is a mixture of two constructions: (1) Hear this oracle which Lato's son speaks to you, (2) Hear this oracle in which Lato's son bids you avoid. Or ἐξ. K. may be considered as explanatory of what the oracle is: 'Hear this oracle, which he utters to thee, even to avoid &c.'

1081 Κυλλήνην.] Cf. Thuc. i. 30, Κυλλήνην τὸ Ἠλείων ἐπίνειον ἐνέπρησαν.

1083 κυλλῇ.] οἱ γὰρ δωροδοκοῦντες κοιλαινουσι τὴν χεῖρα, Schol.

1085. Diopethes was maimed, and (as Casaubon thinks) had lost his hand in some discreditable way.

1087 αἰετὸς ὥς γίγναι.] This was like Demus' pet oracle: cf. above, v. 1012.

1089 δικάσεις.] A hit at the φιλοδικία of the Athenians. δικ. is put where we might have expected ἄρξεις or some such word.

## ΚΛΕΩΝ

ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μοῦδόκει ἡ θεὸς αὐτῇ 11090  
τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίαν.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ Δία καὶ γὰρ ἐγώ· καὶ μοῦδόκει ἡ θεὸς αὐτῇ  
ἐκ πόλεως ἐλθεῖν καὶ γλαυξ αὐτῇ 'πικαθήσθαι  
εἶτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλω  
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκοροδάλμην. 11095

## ΔΗΜΟΣ

ιοῦ ἰοῦ.  
οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.  
καὶ νῦν ἐμαυτὸν ἐπιτρέπω σοι τουτουῖ  
γερονταγωγεῖν κἀναπαιδεύειν πάλιν.

## ΚΛΕΩΝ

μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὥς ἐγώ 11100  
κριθὰς ποριῶ σοι καὶ βίον καθ' ἡμέραν.

## ΔΗΜΟΣ

οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις  
ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θουφάνους.

## ΚΛΕΩΝ

ἀλλ' ἄλφειτ' ἤδη σοι ποριῶ 'σκευασμένα.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας 11105  
καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ' εἰ μὴ 'σθιε.

## ΔΗΜΟΣ

ἀνύσατέ νυν, ὅ τι περ ποιήσεθ' ὥς ἐγώ,

1104 κατὰ τῆς κ.] Cf. v. 660, and the note there. This line and v. 1101 illustrate one sense of κατὰ with a genitive.

1109 γερονταγωγεῖν κ. τ. λ.] The Scholiast on *Nub.* 1417 gives us these lines from the *Peisus* of Sophocles: Πηλέα τὸν Αἰάκειον οἰκουρὸς μόνῃ γερονταγωγῷ κἀναπαιδεύει πάλιν· πάλιν γὰρ αὐτὸς παῖς ὁ γηράσκων ἀνὴρ.

1101 κριθὰς.] Orators used to pro-

mise distribution of barley, but sometimes cheated the people out of it. Cf. *Vesp.* 715—19, ἀλλ' ὅπταν μὲν δεισῶσ' αὐτοί, τὴν Εἰβορίαν διδάσιν ὑμῖν, καὶ σῖτον ὑφίστανται κατὰ πεντήκοντα μεδίμνους ποριεῖν· ἔδοσαν δ' οὐπώποτέ σοι, πλὴν πρώην πέντε μεδίμνους, καὶ ταῦτα μόλις ξενίας φεύγων ἔλαβες κατὰ χοῖνικα, κριθῶν.

1103. Thuphanes was an under-clerk, and flatterer of Cleon—Schol.

ὁπότερος ἂν σφῶν εὖ με μᾶλλον ἂν ποιῇ,  
τούτῳ παραδώσω τῆς πυκνῆς τὰς ἡνίας.

## ΚΛΕΩΝ

τρέχοιμ' ἂν εἴσω πρότερος.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐ δῆτ', ἀλλ' ἐγώ.

1110

## ΧΟΡΟΣ

ὦ Δῆμε, καλήν γ' ἔχεις  
ἀρχήν, ὅτε πάντες ἄν-  
θρωποι δεδίασί σ' ὥσ-  
περ ἄνδρα τύραννον.  
ἀλλ' εὐπαράγωγος εἶ,  
βωπενόμενός τε χαί-  
ρεις κάξαπατῶμενος,  
πρὸς τὸν τε λέγοντ' ἀεὶ  
κέχηνας· ὁ νοῦς δέ σου  
παρῶν ἀποδημεῖ.

1115

1120

## ΔΗΜΟΣ

νοῦς οὐκ ἔνι ταῖς κόμαις  
ὑμῶν, ὅτε μ' αὐ φρονεῖν

. 1108 ἂν σφῶν...ἂν ποιῇ.] Meineketales Hermann's *rūn* με μᾶλλον εἶ, to avoid the doubling of the ἂν within such short compass. For an instance of ἂν repeated thus after a short interval cf. Eur. *Ion*, 625, δημότης δ' ἂν εὐτυχῆς ζῇ. ἂν θέλοιμι μᾶλλον ἢ τύραννος ὢν.

1111—1120. The Chorus congratulate Demus on his powerful sovereignty, but blame him for his easy-going gullibility. Some of the expressions may be illustrated from Thucydides, III. 37, τυραννίδα ἔχετε τῇ ἀρχῇ. Cf. II. 63. Also II. 38, μετὰ καυόητοι μὲν λόγον ἀπατάσθαι ἀριστοι,...ζητοῦντές τε ἄλλο τι, ὡς εἰπεῖν, ἢ ἐν οἷς ζῶμεν φρονοῦντες δὲ οὐδὲ περὶ τῶν παρόντων ἱκανῶς· ἀπλῶς τε

ἀκοῆς ἡδονῇ ἡσσωμένοι κ. τ. λ.

1119 κέχηνας.] Cf. above, v. 755, and below, v. 1262, where a proper name is coined from this word.

1121 κόμαις.] The knights wore their hair long. Cf. 580. The more usual taunt would be, 'Your gray hairs (or 'your beard') haven't got you wisdom,' and to this effect Casaubon quotes Theocr. *Id.* x. 40, ὦμοι τῷ πάγωνος δὲ ἀλιθίως ἀνέφυσας; cf. *Id.* XIV. 28, μάταν εἰς ἄνδρα γενειῶν. But κόμαι here certainly means (as the Scholiast says) the long hair of the knights. 'Those overgrown locks must hide small sense.' Walsh.

1122—30. Demus' principle, on his own shewing, is not high; to let



νομίζεται· ἐγὼ δ' ἐκὼν  
ταῦτ' ἡλιθιάζω.

αὐτός τε γὰρ ἥδομαι  
βρύλλων τὸ καθ' ἡμέραν,  
κλέπτοντά τε βούλομαι  
τρέφειν ἓνα προστάτην  
τοῦτον δ', ὅταν ἦ πλέως,  
ἄρας ἐπάταξα.

1125

1130

## ΧΟΡΟΣ

χοῦτῳ μὲν αἶε εὖ ποιοῖς,  
εἰ σοι πυκνότης ἔνεστ'  
ἐν τῷ τρόπῳ, ὡς λέγεις,  
τούτῳ πάνυ πολλή,  
εἰ τούσδ' ἐπίτηδες ὥσ-  
περ δημοσίους τρέφεις  
ἐν τῇ πυκνῇ, καὶ ὅταν  
μή σοι τύχῃ ὄψον ὄν,  
τούτων ὅς αἶν ἦ παχὺς,  
θύσας ἐπιδειπνεῖς.

1135

1140

## ΔΗΜΟΣ

σκέψασθε δέ μ', εἰ σοφῶς  
αὐτοὺς περιέρχομαι,  
τοὺς οἰομένους φρονεῖν  
καὶ μὲν ἑξαπατύλλειν.  
τηρῶ γὰρ ἐκάστοτ' αὐ-  
τοὺς, οὐδὲ δοκῶν ὀρᾶν,  
κλέπτοντας· ἔπειτ' ἀναγ-  
κάζω πάλιν ἐξεμεῖν

1145

a thief go on from bad to worse, and, when he is gorged, to do for him.

1130 ἄρας.] Cf. *Acharn.* 565, αὐτὸς ἀρθῆσει τάχα.

1131—40. The Chorus admit that perhaps after all Demus' method is not a bad way of utilizing the rascals.

1139 παχὺς.] Cf. *Pac.* 639, τοὺς παχεῖς καὶ πλουσίους.

1141—50. Demus goes on to shew that his safe-guard for checking these rogues, and making them refund, is in the law-courts and ballot-box.

1148 ἐξεμεῖν.] Cf. *Acharn.* 6, τοῖς πέντε ταλάντοις οἷς Κλέων ἐξήμεσεν.

ἄττ' ἂν κεκλόφωσί μου,  
κημὸν καταμηλῶν.

1150

ΚΛΕΩΝ

ἄπαγ' ἐς μακαρίαν ἐκποδών.

ΑΛΛΑΝΤΟΠΩΛΗΣ

σύ γ', ὦ φθόρε.

ΚΛΕΩΝ

ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος  
τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ δεκάπαλαι γε καὶ δωδεκάπαλαι  
καὶ χιλιόπαλαι καὶ πρόπαλαι, πάλαι πάλαι.

1155

ΔΗΜΟΣ

ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι  
βδελύττομαι σφῶ, καὶ πρόπαλαι, πάλαι πάλαι.

ΑΛΛΑΝΤΟΠΩΛΗΣ

οἶσθ' οὖν ὃ δρᾶσον;

ΔΗΜΟΣ

εἰ δὲ μὴ, φράσεις γε σύ.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,  
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου.

ΔΗΜΟΣ.

δρᾶν ταῦτα χρή.

1160

1151 μακαρίαν.] 'Blessedness,' euphemistically put for 'blazes.' Compare our use of Hong-Kong, a city in the Celestial empire, as a place whither those, whom we love not, are bidden to go.

1156 τρισμυριόπαλαι.] Demus outdoes their 'ages' thirty-fold, mocking them the while.

1158 εἰ δὲ μὴ, φράσεις γε σύ.]

Meineke, following Porson, reads εἰσομί, ἣν φράσεις γε σύ. The change seems unnecessary. εἰ γε μὴ φράσης, MS. v. εἰ δὲ MS. Räv.

1160 ἵνα...ἐξ ἴσου.] 'That we may start fair to serve you.' So ἐκ κρείσσονων, ἐξ ἐλασσόνων would be 'with odds given, or giving odds,' respectively.

ἄπιτον.

ΚΛΕΩΝ

ἰδοῦ.

ΔΗΜΟΣ

θέοιτ' ἄν.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ὑποθεῖν οὐκ ἐῶ.

ΔΗΜΟΣ

ἀλλ' ἥ μεγάλως εὐδαιμονήσω τήμερον  
ὑπὸ τῶν ἐραστῶν νῆ Δί' ἥ γ' ὠ θρύψομαι.

ΚΛΕΩΝ

ὄρᾱς; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἀλλ' οὐ τράπεζαν, ἀλλ' ἐγὼ προτεραίτερος.

1165

ΚΛΕΩΝ

ἰδοῦ φέρω σοι τήνδε μαζίσκην ἐγὼ  
ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δὲ μυστίλας μεμυστιλημένας  
ὑπὸ τῆς θεοῦ τῇ χειρὶ τήλεφαντίνῃ.

ΔΗΜΟΣ

ὥς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.

1170

ΚΛΕΩΝ

ἐγὼ δ' ἔτνος γε πίσινον εὐχρῶν καὶ καλόν  
ἐτόρυνε δ' αὖθ' ἡ Παλλὰς ἡ Πυλαιμάχος.

1162 ὑποθεῖν.] 'To outrun me, to steal a march on me.' This is referred to in illustration of ὑποδραμῶν in v. 742, but the same meaning does not suit that passage. See the note there.

1163 θρύψομαι.] τρυφήσω. Schol. 'I shall be over-nice.' The word is generally used of a woman's pre-

tended drawing back with aim to draw her lover on.

1170 ὡς μέγαν ἄρ' εἶχες.] Demus looks at the hollow of the bread-spoon, and is surprised at the size of the finger necessary to scoop it out.

1172 Πυλαιμάχος.] The Scholiast refers this word to Pylos alone: L. and S. to πόλας, but with a pun on

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ὦ Δῆμ', ἐναργῶς ἢ θεός σ' ἐπισκοπεῖ,  
καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.

## ΔΗΜΟΣ

οἶει γὰρ οἰκεῖσθαι ἔτι τήνδε τὴν πόλιν,  
εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν;

1175

## ΚΛΕΩΝ

τουτὲ τρέμαχός σου δῶκεν ἢ Φοβεσιστράτη.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἢ δ' Ὀβριμοπάτρα γ' ἐφθὼν ἐκ ζωμοῦ κρέας  
καὶ χόλικος ἡνύστρου τε καὶ γαστροῦ τόμον.

## ΔΗΜΟΣ

καλῶς γ' ἐποίησε τοῦ πέπλου μεμνημένη.

1180

## ΚΛΕΩΝ

ἢ Γοργολόφα σ' ἐκέλευε τωτωνὲ φαγεῖν  
ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

λαβὲ καὶ ταδί νυν.

## ΔΗΜΟΣ

καὶ τί τούτοις χρήσομαι

τοῖς ἐντέροις;

Pylos. It is most probably used as a well-known epithet of Pallas, as is Ὀβριμοπάτρα below.

1173, 4 ἐπισκοπεῖ.....ὑπερέχει.] This is illustrated by Solon's elegy, quoted by Demosthenes (*Fals. Leg.* 421) τῶν γὰρ μεγάλων ἐπίσκοπος ἐβριμοπάτρῃ Πάλλας Ἀθηναίῃ χεῖρας ὑπερθεῖν ἔχει.

1175 οἰκεῖσθαι.] Cf. *Lysistr.* 116, δοῦναι (for δοῦναι δν).

1176 χύτραν.] By surprise for χέρα, as is easily seen from Solon's elegy quoted above.

1178 Ὀβριμοπάτρα.] Cf. the quotation at v. 1173.

1180 τοῦ πέπλου.] Cf. above, v. 566, and for καλῶς γ' ἐπ. *Acharn.* 1050. 'Very kind and right of her so to do in thankful memory of her replies.'

1182 ἐλατήρος.....ἐλαύνωμεν.] A poor pun, and perhaps untranslatable. The cake had its name παρὰ τὸ ταῖς χερσὶν ἐλαύνεσθαι εἰς πλάτος. Compare σφυρήλατος, χαλκήλατος, and similar words.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπίτηδες αὐτ' ἔπεμψέ σοι  
 ἐς τὰς τριήρεις ἐντερόνειαν ἢ θεός·  
 ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.  
 ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

1185

## ΔΗΜΟΣ

ὥς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἢ Τριτογενὴς γὰρ αὐτὸν ἐνετριτώνισεν.

## ΚΛΕΩΝ

λαβέ νυν πλακούντος πίνονος παρ' ἐμοῦ τόμον.

1190

## ΑΛΛΑΝΤΟΠΩΛΗΣ

παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτονί.

## ΚΛΕΩΝ

ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οἴμοι. πόθεν λαγῶά μοι γενήσεται;  
 ὦ θυμέ, νυνὶ βωμολόχον ἔξευρέ τι.

## ΚΛΕΩΝ

ὀρᾶς τὰδ', ὦ κακὸδαιμον;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ὀλίγον μοι μέλει·

1195

1185 ἐντερόνειαν.] τὰ ἀπὸ τῆς τρι-  
 πιδος ἀνερχόμενα ξύλα, Schol.

1187 τρία καὶ δύο.] Three of  
 water to two of wine. For 'half  
 and half,' see *Plut.* 1132, and *Acharn.*  
 354.

1189 ἐνετριτώνισεν.] A word  
 coined to suit *Τριτογενής*, with an  
 implied derivation of that word from  
*τρίτος*. Other and more probable  
 derivations are given by L. and S.  
 under *Τριτογένεια*.

1194 βωμολόχον...τι.] 'Some pil-  
 laging trick.' Aristotle specifies one  
 kind of κολοῖς, the jackdaw, as ὁ  
 μικρὸς, ὁ βωμολόχος, distinguishing it  
 from another, the chough, which is  
*φαινικόρυγχος*, *Hist. An.* IX. 24.  
 Haunting temples, as no doubt the  
 jackdaw did, it would steal bits of  
 meat from the altars, and our sau-  
 sage-seller might have fitly adopted  
 the bird as his crest.

ἐκκεινοὺι γὰρ ὡς ἔμ' ἔρχονται.

ΚΛΕΩΝ

τίνες;

ΑΛΛΑΝΤΟΠΩΛΗΣ

πρέσβεις ἔχοντες ἀργυρίου βαλάντια.

ΚΛΕΩΝ

ποῦ ποῦ;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τί δέ σοι τοῦτ'; οὐκ ἐάσεις τοὺς ξένους;  
ὦ Δημίδιον, ὁρᾷς τὰ λαγῶν ἃ σοι φέρω;

ΚΛΕΩΝ

οἴμοι τάλας, ἀδίκως γε τὰμ' ὑφήρπασας.

1200

ΑΛΛΑΝΤΟΠΩΛΗΣ

νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

ΔΗΜΟΣ

εἴπ', ἀντιβολῶ, πῶς ἐπενόησας ἀρπάσαι;

ΑΛΛΑΝΤΟΠΩΛΗΣ

τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

ΚΛΕΩΝ

ἐγὼ δ' ἐκινδύνευσ'.

ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ δ' ὥπτησά γε.

ΔΗΜΟΣ

ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.

1205

1198. While Cleon is intent on the ambassadors, his opponent steals the dish of hare.

1204. ἐγὼ δ' ἐκινδύνευσ'.] Not much risk was there to run in their hare hunting: but Cleon magnifies his service. Meineke and Bothe give the whole line to the sausage-seller. Bothe says 'verba ἐγὼ δὲ repetuntur παθητικῶς.' But the δέ, and the

emphasizing γε, do not come in well so. The hare indeed was probably roasted when Cleon brought it, nor is there any time for the sausage-seller's roasting thereof; but the man would not stick at a lie, and Demus does not care for the truth of the matter, who had the risk, or who the roasting, but only who dished up his dinner.

## ΚΛΕΩΝ

οἶμοι κακοδαίμων, ὑπεραναιδευθήσομαι.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τί οὐ διακρίνεις, Δῆμ', ὁπότερός ἐστι νῶν  
ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα;

## ΔΗΜΟΣ

τῷ δῆτ' ἂν ὑμᾶς χρησάμενος τεκμηρίῳ  
δόξαιμι κρίνειν τοῖς θαταῖσιν σοφῶς;

1210

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν  
ξύλλαβε σιωπῇ, καὶ βασάνισον ἅττ' ἐνι,  
καὶ τὴν Παφλαγόνος καμέλει κρινεῖς καλῶς.

## ΔΗΜΟΣ

φέρ' ἴδω, τί οὖν ἔνεστιν;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

οὐχ ὁρᾷς κενὴν,  
ὦ παππίδιον; ἅπαντα γάρ σοι παρεφόρουν.

1215

## ΔΗΜΟΣ

αὕτη μὲν ἡ κίστη τὰ τοῦ δήμου φρονεῖ.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος.  
ὁρᾷς τάδ';

## ΔΗΜΟΣ

οἶμοι τῶν ἀγαθῶν, ὅσων πλέα.

1206 ὑπεραναιδευθήσομαι.] This is certainly a better form than the MSS. ἀναιδευθήσομαι. The correction is Elmsley's. Meineke has ὑπεραναιδευθήσομαι. Cf. above, v. 398, for ἀναιδευέται.

1211. The crucial test is now proposed; the examination of the two boxes.

1216 τὰ τοῦ δήμου φρονεῖ.] Cf. *Pac.* 640, ὡς φρονεῖ τὰ Βρασιλίου.

1217 βάδιζε γοῦν.] The particle γοῦν is to be explained here by some ellipse like this: 'You may well say so (that my box smacks of republican feeling): *at all events*, go to the other, and you'll see the difference.' Or more briefly, *D.* 'This box is republican.' *G.* 'In proof whereof go to the Paphlagonians.' See the note above at v. 87.

ὅσον τὸ χρήμα τοῦ πλακοῦντος ἀπέθετο·  
ἐμοὶ δ' ἔδωκεν ἀποτεμὼν τυννουτονί.

1220

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τοιαῦτα μέντοι καὶ πρότερον εἰργάζετο·  
σοὶ μὲν προσεδίδου μικρὸν ὧν ἐλάμβανεν,  
αὐτὸς δ' ἑαυτῷ παρετίθει τὰ μείζονα.

## ΔΗΜΟΣ

ὦ μιარέ, κλέπτων δὴ με ταῦτ' ἐξηπάτας;  
ἐγὼ δέ τυ ἐστεφάνιξα κἀδωρησάμαν.

1225

## ΚΛΕΩΝ

ἐγὼ δ' ἔκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει.

## ΔΗΜΟΣ

κατάθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τουτωὶ  
αὐτὸν περιθῶ.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

κατάθου ταχέως, μαστιγία.

## ΚΛΕΩΝ

οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστὶ Πυθικὸς  
φράζων, ὅφ' οὐ δέησέ μ' ἡττᾶσθαι μόνου.

1230

## ΑΛΛΑΝΤΟΠΩΛΗΣ

τοῦμόν γε φράζων ὄνομα καὶ λίαν σαφῶς.

## ΚΛΕΩΝ

καὶ μὴν σ' ἐλέγξει βούλομαι τεκμηρίῳ,  
εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.

[1219 τὸ χρήμα.] Cf. *Nub.* 2, τὸ  
χρήμα τῶν νυκτῶν ὅσον ἀπέραντον.

[1225 ἐγὼ δέ τυ ἐστ.] This may  
be a quotation from some Doric  
poet. The Scholiast's explanation,  
that it is Doric because of ἐδωρησά-  
μαν seems far-fetched.

[1230 ὅφ' οὐ δέησέ μ.] 'By whom  
'twas fated:' the aorist seems de-  
fensible enough about a past decree  
of fate. The MSS. have δέησει.

Dindorf *χεῶν* ἐμ'. The reading in  
the text is Bentley's, and is taken by  
Meineke. Dindorf's reading rather  
recalls *Æsch. Prom. Vinc.* 996, πρὸς  
οὐ *χεῶν* νιν ἐκπεσεῖν τυραννίδος.

[1233 ξυνοίσεις.] Ajax (*Soph. Aj.*  
431) uses this word of the corre-  
spondence of his name with his for-  
tune, *αἰαί· τίς ἄν ποτ' φεθ' ὧδ' ἐπώ-  
χυμον τοῦμόν ξυνοίσειν ὄνομα τοῖς ἐμοῖς  
κακοῖς*; The gradual bringing out of



καί σου τοσούτο πρῶτον ἐκπειράσομαι·  
παῖς ὦν ἐφοίτας ἐς τίνος διδασκάλου;

1235

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐν ταῖσιν εὐστραις κονδύλοις ἡρμοττόμην.

## ΚΛΕΩΝ

πῶς εἶπας; ὥς μου χρησμός ἄπτεται φρενῶν.  
εἶεν.

ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες;

## ΑΛΛΑΝΤΟΠΩΛΗΣ

κλέπτων ἐπιорκεῖν καὶ βλέπειν ἐναντία.

## ΚΛΕΩΝ

ὦ Φοῖβ' Ἀπολλων Λύκιε, τί ποτέ μ' ἐργάσει;  
τέχνην δὲ τίνα ποτ' εἶχες ἐξανδρούμενος;

1240

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἡλλαντοπῶλουν καί τι καὶ βινεσκόμην.

## ΚΛΕΩΝ

οἴμοι κακοδαίμων' οὐκέτ' οὐδέν εἰμ' ἐγώ.  
λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα.  
καί μοι τοσούτον εἶπέ· πότερον ἐν ἀγορᾷ  
ἡλλαντοπῶλεις ἐτεδὸν ἢ 'πὶ ταῖς πύλαις;

1245

## ΑΛΛΑΝΤΟΠΩΛΗΣ

ἐπὶ ταῖς πύλαισιν, οὐ τὸ τάριχος ὄνιον.

the agreement between the prophecy and event is in a sort of tragic style.

1237 ὥς μου.] This is surely better than ὥς μου. Cleon sees with surprise from the very first that the sausage-seller is the man predicted. The commentators quote Eur. *Rhes*. IX. 6, Φιλάμμονος παῖ τῆς ἐμῆς ἡψω φρενός.

1240 ὦ Φοῖβ' Ἀπολλων.] From the *Telephus* of Euripides. Schol.

1243 οὐδέν εἰμ' ἐγώ.] First the oracle strikes to Cleon's heart, then he breaks out in wondering appeal, then gives up entirely; yet catches

at a straw; which failing, the hapless wight is rolled in.

1244 λεπτή τις κ.τ.λ.] Perhaps a line from some tragedy. Cf. Ar. *Fr.* 198, ὡς σφόδρ' ἐπὶ λεπτῶν ἐλπίδων ὠχέισθ' ἀρα. The metaphor is of course from riding at anchor: thus we symbolize hope by an anchor. ὀρμεῖν is often used in the same metaphorical way. Cf. Soph. *Ed. Col.* 157, κάπῃ σμικροῖς μέγας ὥρμον; where some read σμικρᾶς, which would more closely illustrate this passage, but is an unnecessary and wrong alteration there.

## ΚΛΕΩΝ

οἶμοι πέπρακται τοῦ θεοῦ τὸ θέσφατον.  
 κυλίνδεται εἴσω τόνδε τὸν δυσδαίμονα.  
 ὦ στέφανε, χαίρων ἀπιθι, καὶ σ' ἄκων ἐγὼ  
 λείπω· σέ δ' ἄλλος τις λαβὼν κεκτῆσεται,  
 κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

1250

## ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἑλλάνιε Ζεῦ, σὸν τὸ νικτήριον.

## ΔΗΜΟΣΘΕΝΗΣ

ὦ χαῖρε καλλίνικε, καὶ μέμνησ' ὅτι  
 ἀνὴρ γεγένησαι δι' ἐμέ· καὶ σ' αἰτῶ βραχὺ,  
 ὅπως ἔσομαί σοι Φανὸς ὑπογραφεὺς δικῶν.

1255

## ΔΗΜΟΣ

ἐμοὶ δέ γ' ὅ τί σοι τοῦνομ' εἴπ'.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

Ἀγοράκριτος·

ἐν τὰγορᾷ γὰρ κρινόμενος ἐβοσκόμην.

## ΔΗΜΟΣ

Ἀγορακρίτῳ τοίνυν ἐμαυτὸν ἐπιτρέπω,  
 καὶ τὸν Παφλαγὸνα παραδίδωμι τουτονί.

## ΑΛΛΑΝΤΟΠΩΛΗΣ

καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς,  
 ὥσθ' ὁμολογεῖν σε μηδέν' ἀνθρώπων ἐμοῦ  
 ἰδεῖν ἀμείνω τῇ Κεχηναίων πόλει.

1260.

1249 κυλίνδεται εἴσω.] From the *Bellerophon* of Euripides. Schol.

1251, 2. Parodied from Eur. *Alc.* 181, σέ δ' ἄλλῃ τις γύνῃ κεκτῆσεται, σὴν μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως. So Ajax thought his son could hardly be braver than himself when he prayed (*Soph. Aj.* 550), ὦ παῖ γένοιο πατρὸς εὐτυχέστερος τὰ δ' ἄλλ' ὅμοιος.

1254—6. These lines are by some MSS. and editors given to the chorus. Cf. above, v. 178, where it

is to Demosthenes that our hero says καὶ πῶς ἐγὼ ἀλλαντοπώλης ὢν ἀνὴρ γεγήσομαι; Demosthenes then tells him how he is just the man to become great; and so Demosthenes may naturally come forward now to claim a favour of the new-made man.

1256 Φανὸς.] Cf. *Vesp.* 1220. Phanus appears to have been a hanger-on of Cleon's; and was, acc. to the Scholiast, κακοπράγμων φίλδ-νικος γραμματεὺς.

## ΧΟΡΟΣ

τί κάλλιον ἀρχομένοισιν

ἢ καταπαυομένοισιν

ἢ θοᾶν ἵππων ἐλατήρας αἰδεῖν, μηδὲν ἐς Λυσίστρατον, 1265

μηδὲ Θούμαντιν τὸν ἀνέστιον αὐτῷ λυπεῖν ἐκούσῃ καρδίᾳ;

καὶ γὰρ οὗτος, ὃ φίλ' Ἀπολλων, αἰεὶ πεινῇ, θαλεροῖς δακρύ-  
οισιν

σᾶς ἀπτόμενος φαρέτρας Πυθῶνι δία μὴ κακῶς πένεσθαι.

λοιδορῆσαι τοὺς πονηροὺς οὐδέν ἐστ' ἐπίφθονον,

ἀλλὰ τιμὴ τοῖσι χρηστοῖς, ὅστις εὖ λογιζέται. 1275

εἰ μὲν οὖν ἄνθρωπος, ὃν δεῖ πόλλ' ἀκούσαι καὶ κακὰ,

αὐτὸς ἦν ἔνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου.

νῦν δ' Ἀρίγνωτον γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,

ὅστις ἢ τὸ λευκὸν οἶδεν ἢ τὸν ὄρθιον νόμον.

ἔστιν οὖν ἀδελφὸς αὐτῷ τοὺς τρόπους οὐ ξυγγενῆς, 1280

Ἀριφράδης πονηρὸς. ἀλλὰ τοῦτο μὲν καὶ βούλεται

ἔστι δ' οὐ μόνον πονηρὸς, οὐ γὰρ οὐδ' ἂν ἡσθόμην,

οὐδὲ παμπόνηρος, ἀλλὰ καὶ προσεξευρήκέ τι.

τὴν γὰρ αὐτοῦ γλῶτταν αἰσχροῖς ἡδοναῖς λυμαίνεται,

ἐν κασαυρίοισι λείχων τὴν ἀπόπτυστον δρόσον, 1285

καὶ μολύνων τὴν ὑπήνην, καὶ κυκῶν τὰς ἐσχάρας,

καὶ Πολυμνήστεια ποιῶν, καὶ ξυνὼν Οἰωνίχῳ.

1263 τί κάλλιον.] This is taken partly from a fragment of Pindar, τί κάλλιον ἀρχομένοισιν, ἢ καταπαυομένοισιν, ἢ βαθύφωνόν τε Λατῶ καὶ θοᾶν ἱππῶν ἐλάττειραν δάσαι.

1269. For Lysistratus, cf. *Acharn.* 855. Thumantis seems to have been a soothsayer, and poor.

1271 Πυθῶνι δία μὴ κ. π.] Of the vulg., Π. ἐν δία κ. π., no sense can be made; and it falls short by one syllable of the required metre to answer to v. 1299. The sense is given by the Scholiast, μετὰ δακρύων ἱκετεύει σε περὶ τῆς ἐκεῖ, ἀπαλλαγῆναι ταύτης ἀξιών. The reading taken is Meineke's, and Dindorf in his note approves the same. σᾶς ἀπτόμενος φαρέτρας is about equiva-

lent to ἱκετεύων.

1273 τιμὴ...λογίζεται.] 'Is an honour to the good in the eyes of any one who calculates rightly.' ὅστις εἴτις.

1274—89. Ariphrades has to be exposed, and to let their hearers know whom they mean the chorus have to speak of his brother Arignotus, a harper, and respectable man.

1278 Ἀρίγνωτον.] There is probably a pun intended on the meaning of this name.

1279 ὅστις...νόμον.] Proverbial of one who knew anything at all; elementary knowledge of music being a matter of course. The previous mention of Arignotus, a musician, suggested the illustration.

ὅστις οὖν τοιοῦτον ἄνδρα μὴ σφόδρα βδελύττεται,  
οὐ ποτ' ἐκ ταύτου μεθ' ἡμῶν πίεται ποτηρίου.

ἢ πολλάκις ἐννυχίαισι

1290

φροντίσι συγγεγένημαι,

καὶ διεξήτηχ' ὀπόθεν ποτὲ φαύλως ἐσθίει Κλεώνυμος.

φασὶ μὲν γὰρ αὐτὸν ἐρεπτόμενον τὰ τῶν ἐχόντων ἀνέρων  
οὐκ ἂν ἐξελθεῖν ἀπὸ τῆς σιπύης· τοὺς δ' ἀντιβολεῖν ἂν  
ὁμοίως·

1297

ἴθ' ὦ ἄνα, πρὸς γονάτων, ἔξελθε καὶ σύγγνωθι τῇ τραπέζῃ.

φασὶν ἀλλήλαις ξυνελθεῖν τὰς τριήρεις ἐς λίγον,

1300

καὶ μίαν λέξαι τιν' αὐτῶν, ἥτις ἦν γεραιτέρα·

οὐδὲ πυνθάνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ πόλει;

φασὶν αἰτεῖσθαι τιν' ἡμῶν ἑκατὸν ἐς Καλχηδόνα

ἄνδρα μοχθηρὸν πολίτην, ὁξίνην Ὑπέρβολον·

ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο κοῦκ ἀνασχετὸν,

1305

καὶ τιν' εἰπεῖν, ἥτις ἀνδρῶν ἄσσον οὐκ ἐληλύθει·

ἀποτρόπαί, οὐ δῆτ' ἐμοῦ γ' ἄρξει ποτ', ἀλλ' ἐάν με χρῆ,

ὑπὸ τερηδόνων σαπείσ' ἐνταῦθα καταγηράσομαι·

οὐδὲ Ναυφάντης γε τῆς Ναύσωνος, οὐ δῆτ', ὦ θεοί,

εἵπερ ἐκ πεύκης γε καὶ γῶ καὶ ξύλων ἐπηγνύμην.

1310

ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίσις, καθῆσθαι μοι δοκεῖ

ἐς τὸ Θησεῖον πλεούσας ἢ πλὶ τῶν σεμνῶν θεῶν.

1290—99. Cleonymus is again ridiculed: for whom cf. *Acharn.* 88, and of this play vv. 958, 1372. He was both glutton and coward.

1290 ἢ **πολλάκις** κ.τ.λ.] Cf. Eur. *Hērō.* 375, ἤδη *ἥτορ* ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ Θητηῶν ἐφρόντισ' ἢ διέφθαρται βλος.

1300—15. The Chorus remonstrate against the wasteful sending out of ships at the bidding of demagogues like Hyperbolus.

1303 **Καλχηδόνα**.] So Casaubon corrects for *Καρχηδόνα*: and so the Scholiast understood it, for they say, πόλις Θράκης περὶ τὸ Βυζάντιον. And it seems to be right here, though in v. 174 it is not necessary, nor, upon the whole, an improvement.

1304 ὁξίνην.] So in Latin a worth-

less fellow is 'vappa.'

1307, 8. 'Better,' says she, 'to live and die an old maid, than to be thus lorded.'

1311, 12 **καθῆσθαι μοι δοκεῖ πλεούσας**.] So Reiske and Brunck, with Porson's approval. Cf. *Vesp.* 270, ἀλλὰ μοι δοκεῖ σπάντας ἐνθάδ', ἄνδρες, αἰδοντας αὐτὸν ἐκκαλεῖν.

1312 ἢ **πλὶ τῶν σ. θ.**] Reiske proposes ἢ **πλὶ τῷ** (θώκῃ or οὐδεῖ) σ. θ. With the present reading it is doubtful whether it is *πλεούσας ἐπὶ*, 'sailing towards,' a frequent sense of *ἐπὶ* with the genitive in Thucydides, or *καθῆσθαι ἐπὶ*, 'to sit upon, or over,' of suppliants besieging as it were the temple's threshold. Perhaps this latter is preferable: cf. Eur. *Ion*, 1285, ἴξε νῦν πυρᾶς ἐπι.

οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει·  
 ἀλλὰ πλείτῳ χωρὶς αὐτὸς ἐς κόρακας, εἰ βούλεται,  
 τὰς σκάφας, ἐν αἷς ἐπῶλει τοὺς λύχνους, καθελκίσας. 1315

## ΑΓΟΡΑΚΡΙΤΟΣ

εὐφημεῖν χρή καὶ στίμα κλείειν, καὶ μαρτυριῶν ἀπέχεσθαι,  
 καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε γέγηθεν,  
 ἐπὶ καιναῖσιν δ' εὐτυχλαῖσιν παιωνίζειν τὸ θέατρον.

## ΧΟΡΟΣ

ὦ ταῖς ἱεραῖς φέγγος Ἀθήναις καὶ ταῖς νήσοις ἐπίκουρε,  
 τιν' ἔχων φήμην ἀγαθὴν ἦκεις, ἐφ' ὅτῳ κνισῶμεν ἀγυιάς;

## ΑΓΟΡΑΚΡΙΤΟΣ

τὸν Δῆμον ἀφεψήσας ὑμῖν καλὸν ἐξ αἰσχροῦ πεποίηκα. 1321

## ΧΟΡΟΣ

καὶ ποῦ 'στιν νῦν, ὦ θαυμαστὰς ἐξευρίσκων ἐπινοίας;

## ΑΓΟΡΑΚΡΙΤΟΣ

ἐν ταῖσιν ἰοστεφάνοις οἰκεῖ ταῖς ἀρχαῖαισιν Ἀθήναις.

## ΧΟΡΟΣ

πᾶς ἂν ἴδοιμεν; ποῖαν τιν' ἔχει σκευήν; ποῖος γεγένηται;

## ΑΓΟΡΑΚΡΙΤΟΣ

οἷός περ Ἀριστείδην πρότερον καὶ Μιλτιάδην ξυνεσῖτε. 1325  
 ὄψεσθε δέ· καὶ γὰρ ἀνουγνυμένων ψόφος ἦδη τῶν προ-  
 πυλαίων.

ἀλλ' ὁλολύξατε φαινομέναισιν ταῖς ἀρχαῖαισιν Ἀθήναις  
 καὶ θαυμασταῖς καὶ πολυύμνοις, ἵν' ὁ κλεινὸς Δῆμος ἐνοικεῖ.

1315 τοὺς λύχνους.] Cf. *Nub.* 1065, *ὄκ τῶν λύχνων*: also above, v. 739.

1320 κνισῶμεν ἀγυιάς.] Cf. *Dem.* c. *Mid.* 531, αὐδῶ Ἐρεχθεΐδαισιν..... μεμνήσθαι Βάκχιο καὶ εὐρυχόρου κατ' ἀγυιάς ἰσθάναι ὠραίων Βρομῆς χάριν ἀμμιγα πάντας, καὶ κνισθῶν βω-  
 υῖοις κάρη στεφάνοις πυκδάντας.

1321 ἀφεψήσας.] As *Medea* re-  
 stored Æson.

1323 ἰοστεφάνοις.] Cf. *Acharn.* 637, 639, for this epithet, and for λιπαρά.

1326 καὶ γὰρ κ. τ. λ.] Here by some stage-machinery the gates of the citadel are thrown open, and Demus disclosed enthroned in splendour; or, as Casaubon thinks, there was a representation of the whole city as it was of old.

## ΧΟΡΟΣ

ὦ ται λυπαραι καὶ ἰοστέφανοι καὶ ἀριζήλωτοι Ἀθηναί, 1330  
 δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς τῆσδε μόν-  
 αρχον.

## ΑΓΟΡΑΚΡΙΤΟΣ

ὄδ' ἐκείνος ὁρᾷν τεττιγοφόρας, ἀρχαίῳ σχήματι λαμπρὸς,  
 οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνη κατάλειπτος.

## ΧΟΡΟΣ

χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων καὶ σοι ξυγχαίρομεν ἡμεῖς.  
 τῆς γὰρ πόλεως ἄξια πράττεις καὶ τοῦ Μαραθῶνι τροπαίου.

## ΔΗΜΟΣ

ὦ φίλτατ' ἀνδρῶν, ἐλθὲ δεῦρ', Ἀγοράκριτε. 1335  
 ὅσα με δέδρακας ἀγάθ' ἀφεψήσας.

## ΑΓΟΡΑΚΡΙΤΟΣ

ἐγώ;

ἀλλ', ὦ μέλ', οὐκ οἶσθ' οἷος ἦσθ' αὐτὸς πάρος,  
 οὐδ' οἷ' ἔδρας ἐμέ γὰρ νομίζοις ἂν θεόν.

## ΔΗΜΟΣ

τί δ' ἔδρων πρὸ τοῦ, κάτειπε, καὶ ποῖός τις ἦ;

## ΑΓΟΡΑΚΡΙΤΟΣ

πρῶτον μὲν, ὅπότ' εἴποι τις ἐν τῇ κκλησίᾳ, 1340  
 ὦ Δῆμ', ἐραστής εἰμι σὸς φιλῶ τέ σε  
 καὶ κήδομαί σου καὶ προβουλεύω μόνος,  
 τούτοις ὅποτε χρήσαιτό τις προοιμίους,  
 ἀνωρτάλιζες κάκερουτίας.

1331 **τεττιγοφόρας.**] Thucydides speaks of the wealthy old Athenian gentlemen not long before his own time as χρυσῶν τεττίγων ἐνέρσει κρῶ-  
 βυλον ἀναδύμενοι τῶν ἐν τῇ κεφαλῇ  
 τριχῶν, I. 6. The grasshoppers were  
 worn by the Athenians as an emblem  
 of their being sons of the soil (αὐτό-  
 χθονες).

1332 **χοιρινῶν.**] For the use of

these in voting cf. *Vesp.* 333, λίθον  
 ἐφ' οὗ τὰς χοιρινὰς ἀριθμοῦσιν: also  
 v. 349 of the same play.

1344 **ἀνωρτάλιζες.**] ὀρτάλιζεν λέ-  
 γεται ἐπὶ τῶν ἀρχομένων ἀναπτερό-  
 σσθαι ὀρνίθων, Schol.

**κάκερουτίας.**] 'And tossed your  
 horns' in conceit and pride: as a  
 bull or stag might do.

ΔΗΜΟΣ

ἐγώ;

ΑΓΟΡΑΚΡΙΤΟΣ

εἶπ' ἐξαπατήσας σ' ἀντὶ τούτων ὥχετο.

1345

ΔΗΜΟΣ

τί φής;

ταυτὶ μ' ἔδρων, ἐγὼ δὲ τοῦτ' οὐκ ἠσθόμην;

ΑΓΟΡΑΚΡΙΤΟΣ

τὰ δ' ὧτά γ' ἂν σου νῆ Δί' ἐξεπετάννυτο  
ὥσπερ σκιάδειον καὶ πάλιν ξυνήγετο.

ΔΗΜΟΣ

οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων;

ΑΓΟΡΑΚΡΙΤΟΣ

καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε,  
ὁ μὲν ποιεῖσθαι ναῦς μακρὰς, ὁ δ' ἕτερος αὐ  
καταμισθοφορῆσαι τοῦθ', ὁ τὸν μισθὸν λέγων  
τὸν τὰς τριήρεις παραδραμὼν ἂν ὥχετο.  
οὗτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς;

1350

ΔΗΜΟΣ

αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις.

1355

ΑΓΟΡΑΚΡΙΤΟΣ

ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,  
ἀλλ' οἷ σε ταῦτ' ἐξηπάτων. νυνδὶ φράσον·  
εἴαν τις εἶπῃ βωμολόχος ξυνήγορος·  
οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἀλφίτα,  
εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην·

1360

1345 ἀντὶ τούτων.] In return for your believing his flattery and promises he cheated you: cf. v. 1404.

1347 τὰ δ' ὧτά γ' ἂν σου.] 'No you didn't, and your ears, &c.' The γε expresses agreement to what the former speaker has said or implied, and introduces something further. So also below in v. 1350.

1352 καταμισθοφορῆσαι.] To spend in paying dicasts, ecclesiasts, &c., Schol.

1354 τί κύπτεις;] Demus here hangs his head for shame.

1359, 60 οὐκ ἔστιν.....δίκην.] Mitchell aptly quotes from Lysias (c. *Epicratem*, p. 177) the following: ἐνθυμείσθαι δὲ χρὴ ὅτι πολλὰκις ἡκού-

τοῦτον τί δράσεις, εἰπὲ, τὸν ξυνήγορον;

ΔΗΜΟΣ

ἄρας μετέωρον ἐς τὸ βάραθρον ἐμβαλῶ,  
ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.

ΑΓΟΡΑΚΡΙΤΟΣ

τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις·  
τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει φράσον.

1365

ΔΗΜΟΣ

πρῶτον μὲν ὅπόσοι ναῦς ἐλαύνουσιν μακρὰς,  
καταγομένους τὸν μισθὸν ἀποδώσω ὕτελῃ.

ΑΓΟΡΑΚΡΙΤΟΣ

πολλοῖς γ' ὑπολίσποις πυγιδίοισιν ἐχαρίσω.

ΔΗΜΟΣ

ἔπειθ' ὁ πολίτης ἐντεθεὶς ἐν καταλόγῳ  
οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,  
ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγεγράφεται.

1370

ΑΓΟΡΑΚΡΙΤΟΣ

τοῦτ' ἔδακε τὸν πόρπακα τὸν Κλεωνύμου.

σατε τούτων λεγόντων ὅποτε βούλου-  
τό τινα ἀπολέσαι, ὅτι εἰ μὴ καταψη-  
φιέσθε ὡς αὐτοὶ κελεύουσιν, ὑπολεί-  
ψει ὑμᾶς ἡ μισθοφορά.

1367 μισθὸν ἀποδώσω ὕτελῃ.]  
The Athenians seem at one time to  
have paid their sailors low pay, and  
that irregularly given, on purpose.  
For Alcibiades advises Tissaphernes  
to do so (Thuc. VIII. 45), alleging  
that the Athenians found it answer,  
because thus their sailors had not  
enough to get fat and luxurious on,  
while there was always a hold on  
them in the arrears of pay still due.

1368 πολλοῖς ὑπολίσποις.] Brunck  
and Meineke prefer ὑπολίσποις as  
the more strict Attic form. Cf. *Ran.*  
826, *Λισπη γλῶσσα*. The line seems  
to need no explanation: yet the Scho-  
liast tells us that the Athenians were

all λεπτοὶ τὰ σπινθεῖν, inheriting this  
inexpressible thinness from Theseus,  
who was plucked by Hercules from  
his stony seat in Hades with such  
vigour that κατέλιπεν ἐπὶ τῇ πέ-  
τρᾳ τὴν πυγὴν.

1370 κατὰ σπουδὰς.] 'By in-  
terest.' Cf. *Rac.* 1179—1184, δρῶ-  
σιν οὐκ ἀνασχετὰ τοὺς μὲν ἐγγράφον-  
τες ἡμῶν τοὺς δ' ἄνω τε καὶ κάτω ἐξ-  
αλείφοντες δις ἢ τρίς, κ.τ.λ., for such  
tampering with the roll. Cf. also  
v. 926 of this play for σπεύδων.

1370, 71 μετεγγραφήσεται... ἐγγε-  
γράφεται.] 'Will be (or become) en-  
rolled in another class, but will re-  
main enrolled as he was at first.'  
Note the different force of the two  
futures.

1372 πόρπακα τ. Κ.] If interest  
avail not, Cleonymus will have a bad



## ΔΗΜΟΣ

οὐδ' ἀγοράσ' ἀγένειος οὐδείς ἐν ἀγορᾷ.

## ΑΓΟΡΑΚΡΙΤΟΣ

ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;

## ΔΗΜΟΣ

τὰ μειράκια ταυτὶ λέγω, τὰν τῷ μύρῳ, 1375

ᾧ στωμυλεῖται τοιαδὶ καθήμενα·

σοφός γ' ὁ Φαίλαξ, δεξιῶς τ' οὐκ ἀπέθανε.

συνερκτικός γάρ ἐστι καὶ περαντικός,

καὶ γνωμοτυπικός καὶ σαφής καὶ κρουστικός,

καταληπτικός τ' ἄριστα τοῦ θορυβητικοῦ. 1380

## ΑΓΟΡΑΚΡΙΤΟΣ

οὔκουν καταδακτυλικὸς σὺ τοῦ λαλητικοῦ;

## ΔΗΜΟΣ

μὰ Δί', ἀλλ' ἀναγκάσω κυνηγετεῖν ἐγὼ

τούτους ἅπαντας, παυσαμένους ψηφισμάτων.

## ΑΓΟΡΑΚΡΙΤΟΣ

ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδῖαν,

καὶ παῖδ' ἐνόρχην, ὅσπερ οἴσει τόνδε σοί· 1385

place, being a coward (cf. *Nub.* 353), who fled, 'relicta non bene parumula.'

1373 ἀγοράσ' ἀγένειος.] A crasis not very unlike that quoted at v. 1175.

1375 ἐν τῷ μύρῳ.] ὅτι τοῦ ἐν μυροπωλείῳ, Schol. Cf. *Vesp.* 789, ἐν τοῖς ἰχθύσιν.

1377 Φαίλαξ κ. τ. λ.] Phæax was, acc. to the Scholiast, an orator who escaped a capital charge: but this may be only a story invented from this line. About an orator Phæax we have a line of Eupolis, λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν. One MS. has ἐμάνθανε; Dindorf in his note suggests, and Meineke reads, δεξιῶς τε κατέμαθε. The sense would then

be, 'Phæax is cunning and cleverly taught, for, &c.' And the Phæax described in the line of Eupolis seems likely to have been a fit man for these chattering young *flâneurs* to admire.

1378 συνερκτικός.] The Scholiast explains this, συνείρειν τοὺς λόγους δυνάμενος, as if they had συνερτικός; and Dindorf in his note approves this, as does Meineke. Yet συνερκτικός gives a fair sense, as L. and S. interpret it, 'cogent.'

1380 καταληπτικός.] One who can get a hold on, and check, the noisy mob. Agoracritus rejoins with two other adjectives in -ικός, in derision of the expressions of these chattering striplings.

κἄν που δοκῇ σοι, τοῦτον ὀκλαδίαν ποιεῖ.

## ΔΗΜΟΣ

μακάριος ἐς τάρχαϊα δὴ καθίσταμαι.

## ΑΓΟΡΑΚΡΙΤΟΣ

φήσεις γ', ἐπειδὴν τὰς τριακοντούτιδας  
σπονδὰς παραδῶ σοι. δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.

## ΔΗΜΟΣ

ὦ Ζεῦ πολυτίμηθ', ὡς καλαί· πρὸς τῶν θεῶν, 1390  
ἔξεστιν αὐτῶν κατατριακοντούτισαι;  
πῶς ἔλαβες αὐτὰς ἐτεόν;

## ΑΓΟΡΑΚΡΙΤΟΣ

οὐ γὰρ ὁ Παφλαγῶν  
ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβοις;  
νῦν οὖν ἐγὼ σοι παραδίδωμ' ἐς τοὺς ἀγροὺς  
αὐτὰς ἵεναι λαβόντα.

## ΔΗΜΟΣ

τὸν δὲ Παφλαγῶνα, 1395  
ὅς ταῦτ' ἔδρασεν, εἴφ' ὃ τι ποιήσεις κακόν.

## ΑΓΟΡΑΚΡΙΤΟΣ

οὐδὲν μέγ' ἄλλ' ἢ τὴν ἐμήν ἔξει τέχνην  
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,  
τὰ κύνεια μίγνυς τοῖς ὀνείοις πράγμασιν,  
μεθύων τε ταῖς πόρναισι λουδορήσεται, 1400  
κακ τῶν βαλανείων πίνεται τὸ λούτριον.

1388 αἱ Σπονδαί.] Here the Treaties or Truces come in as women. So Peace is personified in Aristophanes' play of that name.

1394 ἐς τοὺς ἀγροὺς.] The restoration to rural pleasures is a great point in several of the comedies of Aristophanes, but more so in the *Acharnians* than in this play, and most of all in the *Peace*.

1399 τὰ κύνεια..πράγμασιν.] The Scholiast says ἔθος γὰρ τοῖς μαγειροῖς μίγνυεν κρέα προβάτων τε καὶ αἰγῶν καὶ προτιθέσθαι ὡς μόνον προβάτων καὶ ἐξαπατᾶν τοὺς ἀφελεστερότερους. The substitution of dog and donkey for porkers seems rather worse. πράγματασιν seems put by way of surprise for κρέασιν or perhaps σώμασιν. 1401 πίνεται τὸ λούτριον.] The

## ΔΗΜΟΣ

εὖ γ' ἐπενόησας οὐπὲρ ἔστιν ἄξιος,  
 πέρνηαισι καὶ βαλανεύσι διακεκραγένοι,  
 καὶ σ' ἀντὶ τούτων ἐς τὸ πρυτανεῖον καλῶ  
 ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ἦν ὁ φαρμακός.  
 ἔπου δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα·  
 κάκῃων ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην,  
 ἵν' ἴδωσιν αὐτὸν, οἷς ἐλωβᾷθ', οἱ ξένοι.

1405

MSS. have λούτρον. Elmsley corrected it. Bothe (with Brunck) reads αὐτὸ λούτρον πλέται. The Scholiast explains by τὸ ἀπόλουμα καὶ ρυπαρόν. Hesychius recognizes the form λούτριον as ρυπαρόν ὕδωρ καὶ λελουμένον, ἴγουν ἀπόνιμμα.

[1403 διακεκραγένοι.] 'To bandy slang.' For the force of δια, cf. Herod. IX. 16, διαπυρόντων (comp. *Acharn.* 751); *Vesp.* 1481, διορχησόμενος.

[1406 βατραχίδα.] An official robe worn at the town-hall banquets, says

Casaubon.

[1409 ξένοι.] Here some short song of the Chorus probably has been lost to us: at all events Aristophanes concludes his other plays with some lines from the chorus. Dindorf however adduces the instances of the *Prometheus* and *Agamemnon* of Æschylus, and the *Trachiniae* of Sophocles, as tragedies ending without anything of the sort: and if the rule was thus broken by tragic poets once or twice, it may have been broken in comedy.



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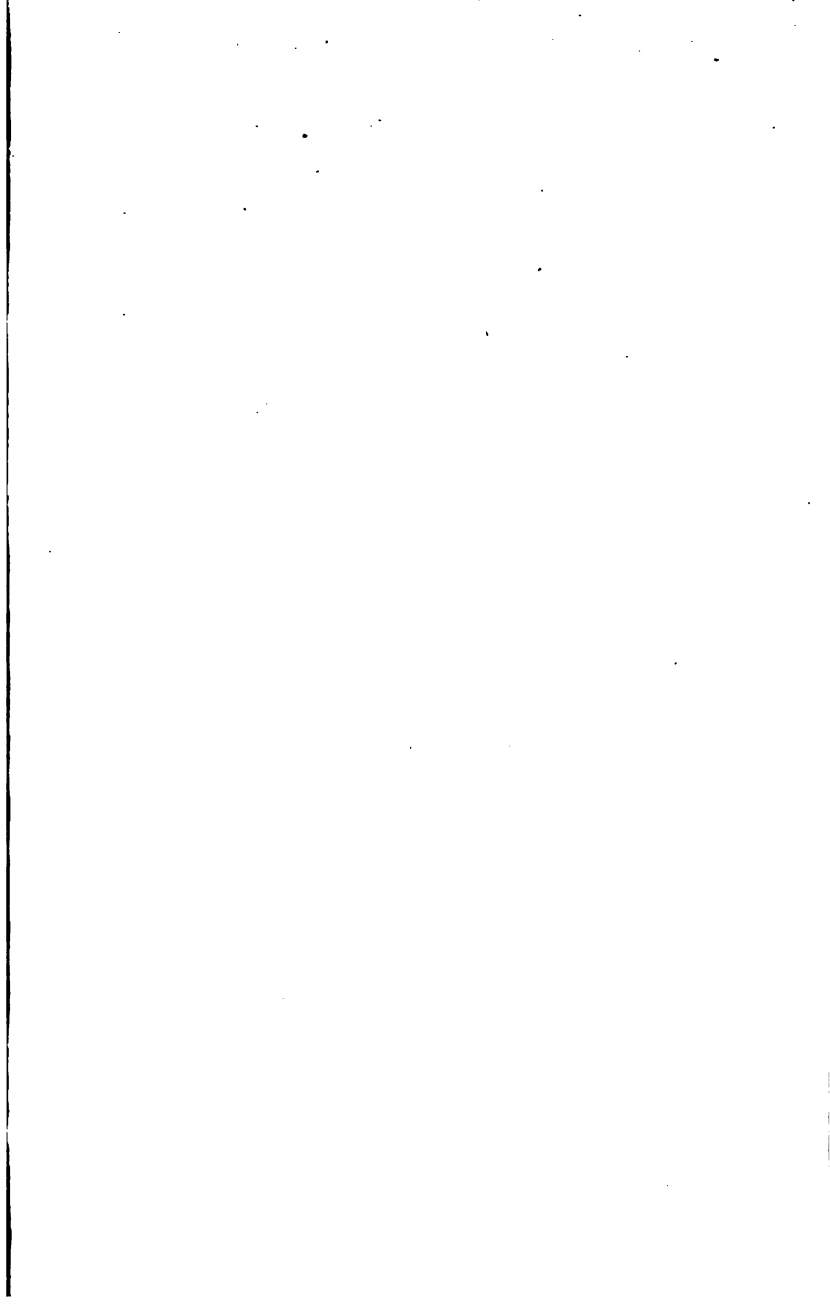
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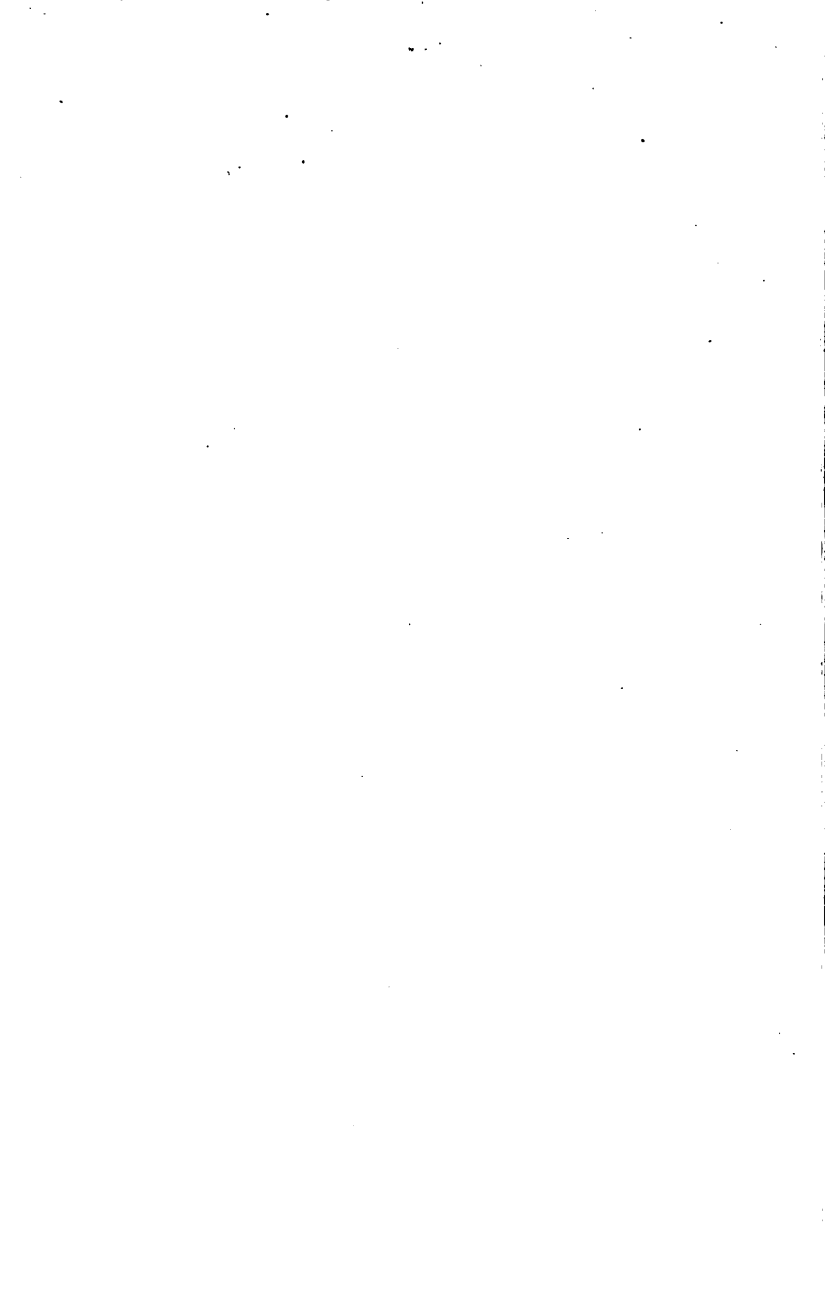
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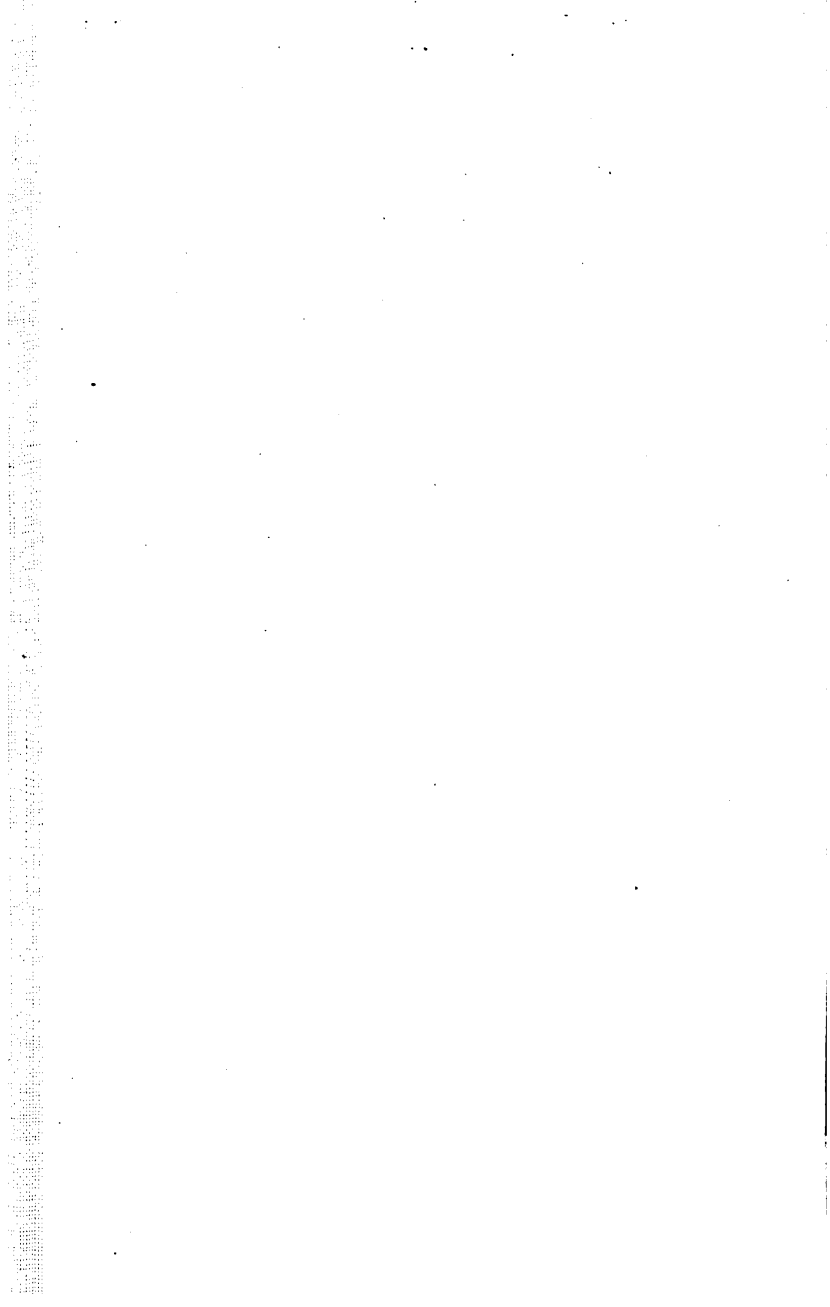
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